ESSAYES, MORALL AND *Theologicall.*

By Iuvill

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TO THE Right Reuerend *Father in God*, IAMES, by the same *Grace, B. of Bath & Wels, Deane of his Maiesties Chappell, &c.*

My Lord,

Where Iudgement & Vertue can want no patronage, Her worth will bee esteemed by such,

as are able to diſcerne it; and in humanity a iudicious vnderſtanding doth ſometimes countenance a good endeauour, that by encouragement, an intellectuall, or morall vertue may encreaſe where it is, or ſpring where yet it is not. Hence is it, that theſe bolder lines do preſume to preſent themſelues vnto your Lordſhippe, not doubting, but you will bee as kinde to them, as they are fond of you.

There is within your boſome, beſides the hereditarie vertues of a noble familie, that which deſervedly reportes you to be

πεπλασμένον ἐκ Διὸς ἔρνος. Pind.

A fruitfull branch of Edens better tree.

Greateneſſe hath matched her ſelfe with Grauitie; and Riches (a thing not vſuall) with Religion, to ſet the fairer gloſſe vpon your glorie. But I will here forbeare, feeling my ſelfe diſtracted with a paſſion, which by Euripides *is thus expreſt.*

Πῶς ἄν σ' ἐπαινέσαιμι μὴ
λίαν λόγοις
Μήτ' ἐνδεῶς, μήτ' ἀπολέσαιμι
τιμὴ χάριν;

Αἰνούμενοι γὰρ οἱ ἀγαθοὶ,
τρόπον τίνα,
Μισοῦσι τοὺς αἰνοῦντας, ἐὰν
αἰνῶσι ἄγαν.

How shall I prayse you,
and not speake to much,
Nor yet your high deserts,
too lightly touch,
Nor loose the grace of my
so deare intent,
(By telling rudely, what is
kindly ment?)
Sith good men beare
a kind of enmitie,
To their own praise,
if it too wordie be.

Your Lordships worth is as apparant as the Sunne. It shines in so high a spheare, that all; but such as are maliciously blind, must needes beare

beare witnes of his brightnes. I neede not holde a Candle vnto any. Here therefore in the humblest degree of awful Obseruation, I kisse your reuerend hands, vnfainedly desirous to bee alwaies reputed, as your many extraordinarie fauours haue truely made me.

Your Lordships most

intirely deuoted

D. T.

The Contentes.

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Of

Of Learning and Knowledge.

VERTVE delightes not in impoſtures; neither doth ſhee care for artificiall ornaments: She is blacke, but comely, as the tentes of Kedar, and as the Curtaines of *Salomon*. Her ſtature requires not the helpe of any acceſſory raiſing, nor her garmentes the glory of any other trimming, then her owne rich

I. B. 30. in-

inside can afforde them. Doe but behold her countenance at any time, & you shall finde, the painting that shee vseth, to bee nothing else but dust tempered with sweat. Yee shall see, that she is likely alwaies busied in the toilesom shop of Action, seldome refreshing her wearinesse in the withdrawing Chamber of Meditatiō, vnles it be now and then to make the easier and speedier passage to the other. Shee is full of high-built purposes, and labours not so much how to worde them, as how to work thē, Her thoughts are neuer taken vppe with friuolous doubtes and inquisitions. Time cannot passe her hāds but vpon great aduantage.

She

She troubleth not her selfe to know whether *Anacreon* were more lasciuious then riotous; whether *Sappho* were more wanton then witty; or whither *Hecuba* were elder then the mother of *Æneas*: Shee bequeaths the voiding of these controuersies, together with the search of *Etymologies*, & verbal deriuatiõs to suchas *Didimus* that cã stuf whole volumes onely with quoting the diuers lections of depraued *Manuscripts*; or corecting the literal errors of the Presse, which long ago might wel haue pleaded *Prescription* for their passe. They are things, the knowledge whereof, tormentes neither her nor hers.

Those that are truly ge-

nerous, can no way brooke their ſpirits, ſhould be confin'd within the ſolitary circle of ſuch fruitleſſe Speculations. *Marius* did neuer bluſh to profeſſe before the Senate, his ignorance in the Greeke, yea, & his careleſnes in being otherwiſe: conſidering how little hee obſerued, it helped ſuch as were excellent therein, to the purchaſing of Vertue; *Græcas literas non didici*, ſaide he, *parum placebat eas diſcere; quippe quæ ad virtutem doctoribus nihil profuerunt*: The knowledge which hee had was altogether *operatiue*; his heart was neuer at more eaſe, then when his handes were working. And to ſpeake truly, what is *Contemplation*, but a glorious title

tle inuented onely, to ſet a gloſſe vpon a baſe and idle diſpoſition. In action a mā dooth better himſelfe, and benefite others. Heauen would neuer haue infuſed a ſoule into the body, which hath armes and legs, onelie inſtrumentes of doing, but that it meant the minde ſhould employ them, & ſo attaine to the knowledge of her owne good, and euill by practiſe, which indeede is the onely way to encreaſe the one, and correct the other. In *Rome* (ſaith *Saluſt*) during the dayes of her minority, and before ſuch time as publike diſſolution had altered the well compoſed temperature of her eſtate, *Optimus quiſque facere quam dicere; ſua ab aliis bene*

facta laudari, quam ipse aliorū narrare malebat; there was no man that esteemed it so greate a glory to relate the valourous atchiuements of others, as to atchieue that valiantly himselfe, which might afterwardes be related by others. To speake well, was not then so generally in fashion, as afterwardes, but to doe well more. And howsoeuer *Cæsar* had that happines from his birth, as to bee deemed a *Cæsar* in them both: Yet is hee one Alone; a Phenix without a match, a man without a mate, his worth was then vnparalleld, and so is still.

It is easie for a *Philosopher*, in his chaire to sit, and preach against the passi-

ons

ons, and perturbations of the minde, that arise from the apprehension of some distastfull obiect; but can he instance on himselfe the truth of his assertions, can he vndaunted, & vndismaid behold the hideous countenance of a disguised death? can hee deride the Tyrant, and his torture? *Phalaris*, and his *Bull*: briefly can he doe as much for the setling of his positions, as euery common-Mountebanke will for the venting of his Antidotes, who will not let in the face of the publike Market, to stand, and champe the flesh of liuing Scorpions betwixt their iawes, and to swallow downe the iuyce of Spiders, that they may giue the

world a triall of their ſoueraignetie? If not; why doth he toile and labour in ſearching out of precepts, and inſtructions for that, which himſelfe cannot well doe with them, and which others peraduenture may better doe without them? where is the Stoike that with *Mutius* dare thruſt his hand into the fire? or venter with vntutored ignorance to ſcale a wal, to keep a fort, to enter on a breach? This curious arming of a man againſt feare, is the only way to make him feare. Wee iudge the greatneſſe of a Warre, by the greatneſſe of the prouiſion; and the danger of an aſſault, by the directions that are giuen vs for the aſſayling.

aſſayling. Bring me out of loue with life, and I ſhall neuer be afraide of death: take from me thoſe imaginarie ſweetes, which I conceite to be in that, and I ſhal neuer be backward to abandon it for this. The ouermuch acquaintance we haue with the one, makes vs auoyde as much as poſſibly may be the familiarity we might haue with the other. *Dediscas viuere oportet, vt discas mori*; we muſt vnlearne to liue, if we would learne to die. But where? it is a thing ſeldome effected in the ſchooles. Caſt but an eie a while on many of your Artiſts, and you ſhall find the knowledge which they haue, to be altogether in their bookes, ſeldome in

their braines; a little in their memorie, nothing in their mindes: they muſt alwaies for the maintaining of an argument, appeale to that from their vnderſtanding, which if it faile, you ſhall ſee them come tumbling downe, like *Icarus*, from the height of their preſumption, and afterwards lie grapling with their owne illiterate weakneſſe, but cannot posſibly recouer. They are like the greedie glutton, that ſwallowes much good meate, incorporates none. They labour to diſcerne the motion of the heauens; but neuer looke how to compoſe their owne. They inquire if any thing were exiſtent before all time, but

thinke

thinke not how by ſuch in-
quiries they omit the bene-
fit of that time, which is
before themſelues. Their
diſputations are whether
Priuation bee a Principle,
whether any thing can bee
made of nothing: whether
there be an emptie ſpace in
the compas of nature; or
whether the worlde ſhall
haue an end: and ſuch like,
which indeede are without
end, to no end. If they be
able to delude the vulgar,
and with their ſophiſticall
Elenches and inductions
driue thē into ſome known
abſurditie, or if they can
daunt their ſlower appre-
henſion with tearmes of
Arte, which neyther they
nor yet themſelues perhaps
moſt often rightly vnder-
ſtand

ſtand, it is ſufficient. Moſt of their Learning is ſuch as tendeth only to outward pompe and oſtentation. Depriue them of their ornamentall adiuncts, barre them the vſe of their Latin take away from them their *Ariſtotle*, with his Commentators, and you will go neer to take a man of their profeſſion for one of vs, if not for worſe. They are altogether reall, nothing in complement. They let not for being more learned, to be leſſe fooliſh. I loue and honor knowledge as much as they that are poſſeſſed with it: and in his true vſe it is the greateſt and the nobleſt acquiſt, that men can gaine. But in thoſe, (& many ſuch there are) that make

make it the fundamentall baſe, and proppe of their ſufficiencie, that continually relie vpon the faithfulnes of their memory, and whoſe ſtocke conſiſtes of nothing but of borrowed wares: I hate it, if I may dare ſay it, a little more then blockiſhnes.

A generall corruption hath ouergrowne the vertues of theſe later times, that Learning may now ſufficiently better the meanes of men, but not a whit their manners. If ſhe find them dull and heauy, ſhee ſuffocates and aggraues them; if plyable & gentle, ſhe purifies thē willingly, clarifies and ſublimes them to their exinanition. It is a thing of quality well nigh indiffe-

rent

rents a moſt profitable appendix, and *Aggiunta* to a ſoule well born, but moſt pernicious and dangerous to one of a differing ſtrain, or rather a thing of moſt precious vſe, which ſuffers not it ſelfe to be poſſeſſed at a low rate: In ſome handes it is a ſcepter, in other ſome a Beetle. *Lewes* the xi. of France, cauſed his ſonne *Charles*, entituled after his deceaſe, the VIII. of that name, to bee brought vp at *Ambois*, not in any literature at all: for as *Guicciardine* reportes, *à pena gli furono cogniti i caratteri delle lettere*, hardly did he know the forms and Characters of his letters. His Father was content according to his owne humour, hee ſhould learne

Guicciard lib. 1.

learne this sentence alone in Latine; *Qui nescit dissimulare, nescit regnare,* He that knowes not how to dissemble, knowes not how to raigne: He had obserued belike, that Learning did not so often correct that which was ill, as depraue that which was good in nature: and that in a Prince, vnles it bee qualified & seasoned with a very rare and singular vertue, it is like a daungerous knife in the handes of a mad man: and to speake truly, there is nothing so much to be feared, as knowledge accompanied with vnmustice, and armed with power. Such as are endued with it in any extraordinary measure, doe seldome suffer themselues

to

to bee guided or gouerned by the counsailes and directions of others, but run headlong of themselues, & care not but to please their owne fancy.

There was neuer any Emperour (armes onely excepted) more ignorant then *Traian*, more learned then *Nero*: neuer any that in regard of his own worth did more despise and contemne the Senate then this: neuer any that did alwaies more reuerence & respect it then the other. Hence was it that our Sauiour Christ went not to the Palaces of Kinges to furnish vp the number of his Disciples with them: he went not to the Synagogues of the Iewes, nor to the temples

of the Rabbins and Phariſes to chooſe of them: but he walkes out towards the Sea, & ſees two Fiſhermen, *Peter* and *Andrew*, to them he ſaith, δεῦτε ὀπίσω μου *Come follow me*. And hereupon S *Paule* writing to the Corinthians, ye ſee (ſaith he) *your vocation, that not many wiſe men according to the fleſh, not many mighty men, not many noble*: but τὰ μωρὰ τοῦ κόσμου, *the very fooliſh things of the world hath God choſen to confound the wiſe, and the weake things of the world to confound the mightie*. He choſe (ſaith Saint *Auguſtine*) for his Diſciples, men of meane birth, meane calling, meane learning, *vt quicquid magnũ eſſent, & facerent, ipſe in eis eſſet & faceret*: that whatſoeuer ex-

Mat. 4. v. 18.

1. Cor. 1 v. 26. 27.

De Ciuit. Dei. lib. 18. cap. 49

extraordinary thing proceeded from them, himselfe might seeme to be it, & doe it in them. The Prophet *Elisha* demaunded emptie vessels of the Widdow that he might fill them: the like did Christ, hee sought for vessels that were emptie, empty of riches, empty of worldly honour, empty of humaine wisedome: these were for his purpose, these he saw εἶδε δύο ἀδελφούς, hee saw two brethren that were fishers, and to them he saide δεῦτε ὀπίσω μου, *Come follow me.*

2. Kin. 4. v. 3.

Vertue cannot endure to be an vnder-sitter to any: she will not liue with kings or Princes as an Inmate. He that would entertaine her, as he ought, must free his minde

minde of whatsoeuer is superfluous: she loues not to be streighted in her roome: her traine is greater then can bee well bestowed within a narrowe circuit: It is not part of a house, that can content her: *Totum pectus sibi vacet*: the whole Mansion must bee at her commaunde. She comes accompanied with a sinowie and substantiall knowledg, such as will both grace herselfe, and aduantage whomsoeuer shall receiue her, yea such as will adorne and inrich the minde not with anie sophistical appearance, or superficiall tincture, but with a solide, and essentiall beautie, that shal be alwaies able to abide the touch. He that obserues the manner

ner of her proceedings, ſhall growe as eminent in life, as he doth in learning. She is both *Martha*, and *Marie*; contemplation and action: ſhe lookes into many things, but labours only in that which is neceſſarie, and conuenient. Her precepts are nothing elſe but meere examples. She neuer giues a principle to obſerue, but ſhe giues withall a precedent to follow. Her words, and her workes are children of one burthen. Shee is not like thoſe Scribes, and Phariſes in the Goſpell, that make no difficultie to lade the neckes of men with heauie, and vnſupportable yokes, but will not ſo much as moue them with a finger

finger of their owne: nor like those Hypocritical Leuites of our corrupter times, that aspire only to sit in the chaire of *Moses*, and care not so they haue *Urim* and *Thummim*, the outward markes of Priesthood on their brest, what ignorance, or what impuritie doe harbour in their hearts. They are Wells without water: clouds that are carried about with tempest, and in a word, wandring starres reserued only for the black of darkneſſe. They will not sticke, like *Balaam* (such is the loue they beare the wages of Vnrighteousnesse) to doe, or say what euer the Moabite shall require: whereas hee that comes not of this adulterate Numb. 22

adulterate and ſpurious generation, but is the lawfull and legitimate childe of an vntainted Vertue, cannot poſsibly bee wonne by any ſuch inticement to derogate ſo much either from himſelfe, or from his maker. He is actually that which others ſtriue to ſeeme, what they haue onely in the barke, he hath likewiſe in the body. He brings forth fruite as well as leaues; and teacheth his deede, his word, and his thought to treade one meaſure. He is like thoſe Cherubins of *Ezechiell*, that had wings, and vnder thoſe wings the hands of a man: *Manus hominis ſubter pennas eorum.* He hath the wings of contemplation: the hands of action:

Cap. 10. v. 21.

action: the wings of faith, the hands of charitie: wings whereon he raiſeth his vnderſtanding, and hands wherewith hee doth excite his will: wings with hands, and hands not without wings: action alwaies with contemplation, contemplation neuer without action. Practiſe is the onely end of his Theorie: he cares not to know any thing, which ads not ſomething to the bettring of his Affections. This is the period of his painefull endeauours, and the *Non vltrá* of all his dilligent & ſtudious enquiries. And indeede *Fruſtrà ſapit, qui ſibi non ſapit*: that wiſedome is but vanitie, that imparts no benefit to him that ownes her: yea whatſoeuer

ſoeuer lies without this compaſſe, is but a Symptome of intemperancie, and argues weakeneſſe in him that ſhall purſue it. And therefore as *Æſchylus* affirmes: ὁ χρήσιμ' εἰδὼς, οὐχ ὁ πολλ' εἰδὼς, σοφός. He alone is to bee counted wiſe, whoſe knowledge is more for profit, then for ſhowe. It is better yet for any man to know ſomething which is needeleſſe, then to know nothing at all. He that is abſolutely ignorant, is as *Adam* was, before the Lorde had breathed into him the breath of life, a lumpe of earth, a ſtatue without a ſoule.

Of

Of Policie and Religion.

IT is as hard & seuere a thing to be truly Politike, as to bee truly Morall. There are many that obtaine good fortunes by diligence in a plain way; litle intermedling, and keeping themselues from grosse errors. They take Cities with a net, and cannot erre in their pursute, wold they neuer so faine. They are men (as *Pompey* was wont

to say) *maiore fortuna, quam sapientia*, more fortunate then wise; whether they sleep or wake their purposes do thriue.

There are others, that are not heyres to so great a happinesse, who led with a corrupt persuasion, that the way to rise by honest principles is somewhat doubtfull, wearisome and tedious; do store themselues with euill and corrupt positions, whereof, as in all thinges, there are more in number then of the good, and by dispensing with the lawes of Charity and integrity, they make the passage to their aymes more hasty and compendious. But it is in life, as it is in wayes; the shortest is commonly

Sir Fran. Bacon.

monly the foulest, & surely the faintest is not much about. Such therefore as are not cleane transported and carried away with the tempestuous whirlewindes of irregular affections, but being in their owne power do beare and sustaine themselues, must continually set before their eyes, not onely that generall description of the world, *That all thinges are vanity and vexation of spirit*; but many other more particular Maps and cards for the directing of our course; chiefly, That being, without well being, is a curse. *Non est viuere, sed valere, vita*, saith the Poet. It is saide of *Saul, duobus annis regnauit*, that hee raigned two years ouer Israel, when 1. Sam. 13 1.

notwithstanding acording to the computation of men he raigned twentie: but the Scripture reckons onely vppon the dayes of Grace; not counting those at all, which eyther went before, or followed after. As sinne it selfe is nothing, so is a sinner lesse then nothing. *Ad nihilum redactus sum, & nescivi*, saide *David*: I was brought to nothing, and I knew it not: and hither did the wordes of our Saviour Christ tend, whē speaking of the treacherous disloyalty of *Iudas* that Apostata, he said, *It had beene better for him that hee had neuer beene borne*. For as it is a higher degree of good to be a master, rather then a seruant; so is it a lesser degree of ill, not

not to bee at all, then to bee a ſinner. Secondly, hee muſt obſerue, and know that there is no greater ioy, and ſolace, then a life not obnoxious to any baſe or ſcādalous reproch-

Hic murus aheneus eſto, Nil conſcire ſibi, nullaq; pallescere culpa. Hor.

And ſo of the contrary; for how can it profite a man to winne the whole world, & to loofe his owne ſoule? Thirdly, he muſt note how God in his eternall prouidence, and diuine iudgement, ſubuerts the wiſedom oftentimes of euil plots, & irreligious imaginations, according to that paſſage: Hee hath conceiued miſchiefe, and ſhal bring forth a vaine thing. I will not hazard my conſcience ther-

fore to secure my state, nor doe as the Iewes did, who had no greater motiue to crucifie the heyre apparāt of Heauen, then this; ἐλεύσονται οἱ Ρωμαῖοι. &c, The Romaines will come, and take both our place & our Nation from vs. I desire not to clime but with *Iacobs* ladder, nor to mount aloft but in the chariot of *Elias*: I will not soare with the pinnions of a Dragon, but with the winges of a Doue, that whē my flight is done, I may obtaine a habitation among the blessed and glorious Cherubins: I will not build vpon any other foundation, then that *Primum quærite*, which is the corner stone both of Diuinity and Philosophie. For the

Iohn 11. 48.

the one saith, *Primum quærite regnum Dei*, &c. *First seek the kingdome of God, and all these thinges shall be ministred vnto you.* And the other saith; *Primum quærite bona animi: First seeke the good thinges of the minde, Cætera aut aderunt, aut non oberunt; and whatsoeuer is remaining, the hauing it, shall either helpe thee, or the wanting it shall neuer hurt thee.*

To say I will imploy my fortune well, though I obtaine it ill, doth sauour nothing of a regenerate mind. These compensations and satisfactions are good to be vsed, neuer to be purposed. To take from *Peter*, to giue to *Paul*, is meere oppression, to rob one Altar, to enrich another, no discreti-

on. If my desires be not canonicall, and such as carry in their front the lineamēts of piety, I will suppresse them: if I cannot crosse thē in the wombe, I will crushe them in the cradle: if I can not preuent them in their beginning, I will striue to hinder them in their proceedings. When Reason like a faithfull counseller shall giue me notice of the basenes of their birth and quality, I will auoid them: and as before, Appetite was Wils Solicitor, so will shall now be Appetites Controler. what I coueted by the one, I will reiect by the other. If the groundworke be sure, the building cannot faile. I will therefore laye my foundation on the rock

and

and not vpon the ſandes: and while I hold my hande on the helme to direct the ſterne, I will heaue vp mine eyes to heauen, and obſerue the ſtarres.

Good endes are not to be compaſt by euil meanes. If out of poyſon wee may extract a quinteſſence, the wordes of *Iudas* may ſerue vs for a patterne, whereby to frame our actions. It is not enough for vs to ſeeke Chriſt, but wee muſt ſeeke him till wee finde him, and hauing found him, we muſt lay hold on him, and leade him warily. κρατήσατε αὐτὸν καὶ ἀπαγάγετε ἀσφαλῶς, ſaide that Apoſtata, when hee betraied the Lambe. Thoſe which doe otherwiſe they holde him, but they

leade him not warily, they offer sacrifice, but without salt, they haue zeale, but they want knowledge.

Of

Of ciuill carriage, and conuerſation.

MAn is like vnto a Bee, he cannot poſſibly liue alone: His birth bewraies it, his bringing vp confirmes it. For whereas other creatures doe no ſooner come into the world, but they are able of their owne proper ſtrength to raiſe themſelues vpon their feete, hee alone hath neede of outward ayde, and aſſiſtance. And in this regarde hath

hath nature furnisht him with ſpeech, to the end, he might conferre, and negotiate with thoſe of his owne kind, and not be any way defectiue in the performance of ſuch offices, as are neceſſarily required for the preſeruation of humane ſocietie. He that auoydeth conuerſation therfore, doth nothing elſe in effect, but contradict the power of his creation: *Non eſt bonum hominem eſſe ſolum*, ſaide the Lord: *It is not good that man ſhould bee alone*: and thereupon he ſupplide him with a helper. Hence then with thoſe *Athenian Timons*, thoſe Diogenicall Cyniks, that make their priuate manſions, the publike monuments of their liuing carkaſſes,

kaſſes, and ſo retire themſelues from all occaſions of entercourſe, that the very dores of their habitation doe ſeeme to challenge by way of anticipation, the inſcription from their tombe.

Hee merits not the name of Man, that had rather hide his light vnder a buſhell, then ſet it in a Candleſticke; burie his talent, rather then imploy it; or like the Foxe had rather his taile ſhould dragge vpon the ground, then the Ape ſhould haue a peece of it, to helpe his wants withall. Our being in this world is nothing but a meere dependency: we ſtand in need of one anothers perfections: what is wanting at

home, must bee supplide from abroad. But by reason of the great varietie and disimilitude of natures, & dispositions, the disproportion, and inequalitie of estates, and conditions, which are amongst vs, wee must so principle our selus, as that our carriage may be pleasing and acceptable to all men, to the intent, that loue, peace, and charitie may bee preserued. Our Maister hath taught vs that the eye of a Serpent is an ornament in the head of a Doue. And therefore wee may lawfully learne so to frame our owne affections, that they may the better fasten vpon others. There is no man but will willingly delight in him that is affected

fected with those passions, whereunto himselfe is subiect, and inclined. Experience teacheth it, and reason prooueth it. The wolfe, the Tiger, the Lion, and the Leopard are seldome at emnitie with those of their owne kind. *Alexander* askt a Pyrate, that was brought before him, how he durst be so bold, as infest the seas, and interrupt the trafficke and commerce of men in such manner as hee did: I doe Sir (answered he) with one shippe, but what your Maiesty doth with a whole nauie: this reply of his so pleased *Alexander*, that he gaue him presently both life, and libertie, the similitude of action altered the King in his determination.

Likenesse

Likeneſſe of manners, is likely in reaſon to drawe liking with affection: who ſoeuer therefore would eſtate himſelfe within the boſome of his friend, hee muſt beware of euery thing that may cauſe either fraction, or diuiſion; & as neere as Pietie will permit him, conforme himſelfe altogether to his Motions; loue where hee loueth; hate, where he hateth; and ſtill followe the temperature of his humors. C. *Cæſar* maintained his reputation with his Grand father *Tiberius*, by no meanes, but this: he ſhadowed his cruell minde with ſubtle modeſtie; and ſhewed no diſcontent either for the condemnation of his Mother, or the baniſhment

Anna. lib. 6.

nishment of his brethren: *pari habitu semper cum Tiberio, haud multum distantibus verbis*: hee did imitate him in his apparel, in his words, in all things as neere as possibly he could. Tac. Annal. lib. 6. But as this doth nourish charity, if wel vsed, so doth it foster flatterie, if abused. He must not be obstinate, and inflexible either in his actions or discourse. *Fili, ne innitaris prudentiæ tuæ*, saith the mouth of Wisdome. Pro. 3. v. 5 He must not likewise be to curious, and inquisitiue; to vaporous or imaginatiue; nor with *Cato*, be one of the Antipodes to treade opposite to the present world; He that reproueth euery thing, shall find himselfe hated, nothing amended. *Ulteriora mirari, præsentia* Hist. lib. 3

præsentia sequi, sapientes decet, saith *Tacitus*, wise men must fit, & accommodate themselues to the state wherein they liue, and howsoeuer they admire what is past, subscribe to what is present.

Ouid. Pla. Hip.

Saturnus periit, perierunt & sua iura:
Sub Ioue nunc mundus, iussa sequare Iouis.

Saturne is dead,
his lawes are all decay'd:
Ioue rules the world,
now Ioue must be obey'd.

Sallust: For *frustra niti, & odium quærere, dementiæ est*: it is madnesse in a man to kicke against a thorne, to striue against a streame. If I see the day growe cloudie, & ouercast, I will betimes withdrawe

withdraw my ſelfe to ſhelter, and there remaine till the ſtorme be paſt; nor will I greatly complaine of the violence of the tempeſt, becauſe I know it may be followed with a worſe. I often thinke vppon that ruſtick, who hauing blamd *Antigonus* whilſt hee liued grew after ſom trial had of his ſucceſſor, to recant his error, to recount his crime: and digging one day in the field, *Antigonum refodio*, I ſeeke (ſaid he) *Antigonus* againe.

The nature as of men, that haue ſicke bodies, ſo likewiſe of the people in the craſednes of their minds poſſeſt with diſlike and diſcontentment at thinges preſent, is to imagine that any

any thing, the vertue wher-of they heere commended would helpe them; but that most, which they least haue tried. I will not suffer my reason to bee so captiuated by my sensuall appetite. If I frequent with greatenes, I will take her as she is; and when I can not reforme her, I will by no meanes be induced to prouoke her: I will not braue her proceedings with presumptuous frownes; nor humour them where I ought not with seruile fawnes; but with M. *Lepidus, Inter abruptam contumaciam, & deforme obsequium pergam iter ambitione, & periculis vacuũ* I will choose a path that is void of danger & ambition, and as far dis-

Tac. Annal lib. 4

coasted

coasted frō barbarous contumacy, as deformed obsequi. Where ciuil gouernement, & lawful discipline do labour of intemperancy, *adulatio perinde anceps; nulla, ac sinimia*; it is as dangerous not to flatter at al, as to flatter too much. The courtier that goes about to raise himself a fortune, must neuer enter into comparison with his Prince; he must not questiō his aduice, nor yet contest with his opinion. Ti's a milde & modest carriage, which is pleasing and acceptable to the God of heauē, & to those whom he hath placed as Gods vpon the earth. Kinges are like lightning, they neuer hurt but where they finde resistance.

Hee

He must not striue or contend to goe beyond him in apprehension, iudgement or conceit, but moderate his vnderstanding, & somewhat abase the value and estimation of his worth; he shall sayle with much more safety, and by a surer compasse, then those that shall do otherwise.

Emanuel king of Portugall, hauing receiued a letter from the Pope, imparted the contents thereof to D. *Lewes* of Siluera his principall Secretary of Estate, and willed him to frame an answere to it, himselfe would write an other, and hauing afterwards perused both, make choice of which should like him best; hee proud that his penne

should

should runne the same carriere with his princes, employes in the composing of it all the arte and skill hee had. The king hauing compared them, tore his owne, whereupon (though in deede too late) hee did perceiue his error, and immediatelie withdrew himselfe from court, complaining to his wife, that thorough indiscretion & want of iudgement, he had vtterly ouerthrowne himself and his estate, which was very true; for neuer after could the king endure his presence.

Ruy Gomez tooke a better course, for whē *Charles* the V. with whome he plaide for a great summe of money, vpon the encounter of

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a fauourable Carde, ſwore by the life of his Empreſſe, which was his ordinary oth that he wold win the game, though hee were ſure to make him looſe it, rather then he would ſeeme to deprriue his ſoueraigne of the pleaſure of his expectation, gaue vp his hand, wherat the Emperour perceyuing ſuch of his Nobles as were by to ſmile, ſaide nothing for the preſent; but afterwardes demaunding them the reaſon of it, and vnderſtanding it, grew to ſo great a liking of him for his diſcretion in that one point, that hee made him guardian and protector of his ſonne.

A prince can ſeldome times endure to ſee his worth

worth checkmated by an homager. *Saul* was mightily incensed against *Dauid*, because the women in their song ascribed ten thousand vnto him, & but one thousand to himself; *Et quid amplius restat nisi regnum*; And what, said he, can be now lookt for but the kingdom? They do easily conceit, that great deserts are alwayes attended on by great desires. Be therefore like the Moone, ascribe the splendor of all thy glorie onely to that sunne. It is said of *Agricola*, that *nunquã in suam famam gestis exultauit, ad authorem, & ducem, vt minister, fortunã referebat; ita virtute in obsequendo, verecundia in prædicando extra inuidiam, nec extra gloriam erat.*

1. Sam. 18 v. 8

Tacit. In vita Agric.

erat: hee neuer gloried in any thing he did to his own praiſe; but as an Agent, referred the good ſucceſſe of his fortune to him that did imploy him; and ſo by his vertue in obeying, his baſhfulnes in boaſting, he freed himſelfe from enuy, & loſt no part of his deſerued glorie.

Hor. Ep. 17. lib. 2

Tacitus paſci ſi poſſet Corvus, haberet
Plus dapis, & rixæ multo minus, inuidiæque.

If ſo the Crow but ſilently could feed,
His fare perhaps would larger be by far,
And with leſſe enuy and tumultuous iar.

Seruice is no longer reſpected, then it may well bee recompenſed; and therfore it

it is not good for any man to reckon vpon more then he thinkes his maister will willingly acknowledge.

Antonius Primus ouerthrew himselfe and his whole house by nothing else, then his ouermuch glorying in his valiant deeds. And *Cæsar* could not stand vnder the big swoln wordes of *Siluus*, who bragde, that hee alone had helde his armie in obedience, and that it would haue beene but ill with *Tiberius*, if he and his legions had gone minded to haue left him; *Destrui Cæsar fortunam suam, imparemque tanto merito rebatur* (saith *Tacitus*) *Cæsar* imagined his fortune to be ouerthrown, and no way equall to so greate a

merit.

A proud and insolent carriage towardes men of spirit, can hardly compasse any thing, vnlesse in some sort or other hee that vseth it, bee able to ouer-awe them.

Phisitians may conuerse with sicke men, and cure them; but if their diseases be contagious, they will not easily aduenture on them, least in curing others, they should kill themselues. Vices are of the same nature, and vicious persons are alike as dangerous.

It is good therefore to deale with them a farre of, and not in such places where their fits are strongest; as with the glutton at a banquet, the drunkard at

a

a Tauerne, or the luſtfull Satire in a houſe of brothelrie.

He that walketh in the Sun ſhall be tand, and hee that toucheth pitch ſhalbe defiled, Ecclus. 13.

Iuuen. lib. 1. Sa. 2.

grex totus in agris
Vnius ſcabie Caaſt,
et porrigine porci,
Vuaque conſpecta
liuorem ducit ab vua.

Or at leaſt he ſhall bee thought ſo. For as the wiſeman ſaith, All fleſh will reſort to their like, and euery man will keepe companie with ſuch as he is himſelfe. Sueton. *Auguſtus*, being preſent at a publike prize with his two Daughters *Liuia*, and *Iulia*, obſerued dilligently what company came to

court them, and perceiued that graue Senatours talked with *Liuia*, but riotous and wanton youthes with *Iulia*, whereby hee came to discerne their seuerall humors, and inclinations; for hee was not ignorant that customes, and company are couſen-germaines; and that manners, and meetings for the most part sympathize together. It is a prouerbe in Italie not so trite, as true.

Dimmi, con cui tu vai,
E sapro quel, che fai.

Tell me with whom
thou worted art to goe,
And what thou doest,
I presently will knowe.

Hee that talketh much before

before his betters, cannot but be taxed of pride, and arrogancie, weakeneſſe, and indiſcretion; and therfore it is beſt to ſpeake briefly, and to the point, or not at all: either a Phocion, or a Pythagorian. In much talke there is much vanitie; and an open mouth is a Purgatorie to the maiſter. The Nightingale may meet with a Laconian, that will not let to tell her, *Voxes, præterea nihil*: That ſhee is nothing elſe but voice. Let him labour therefore like thoſe of *Crete*, to ſhew more wit in his diſcourſe then words, and not powre out of his mouth a floud of the one, when hee can hardly wring out of his braines a little drop of the other.

To conuerſe much with inferiours as it breedeth contempt, ſo is it an argument of a baſe minde; as though the height of his conceits were but proportioned to the lowe-built roofe of their capacitie. But if thoſe, that be beneath vs in eſtate, doe equall vs in qualitie, it may bee done without preiudice or diſparagement. For as *Valerius* ſayd of *Metellus*, that when being Conſul, in requitall of the loue and kindneſſe, which *Quin. Caludius* then Tribune of the people had ſhowne in the repealing of his baniſht father, hee became an humble ſutor for him to the people for the Prætorſhip, and ſtilde him alwaies the Lord, and patron

tron of his house and family, hee derogated nothing from the dignitie either of his place or person; *quia non humili, sed grato animo longe inferioris hominis maximo merito eximiam summittebat dignitatem*: it is not out of baseneſſe, but nobleneſſe of ſpirit, that hee ſubmits his glorie to the worth and worthineſſe of an inferiour.

To enter abruptly into company, though of equals without ſome complement is meere ruſticitie; to depart without ſome courteous ceremonie is vnciuill, and ſauours of contempt. To laugh ouer-profuſely at any thing begets diſlike; and too much ieſting, as it is a ſigne of lightneſſe, ſo is

it alwaies followed with diſſention.

He that would pleaſe in doing it, muſt be very carefull and reſpectiue.

He muſt not be to comicall, nor to ſatyricall: the one is curriſh, the other clowniſh, and fitter for a Smell-feaſt, then a man of grauitie.

To bite at him that is in miſerie, is inhumanitie; and he that ſnarles at ſuch as are in fauour, and authoritie, hee hurtes himſelfe, and will repent him of his raſhneſſe. *Facetiarum, ſi acerbæ fuerint, apud præpotentes in longum memoria eſt*; ſaith *Tacitus*. Anal. li. 5.

A bitter ſauour continues long in a daintie palate; and a byting ieſt is ſeldome

seldome forgotten by the mightie.

He that would please in his discourse, let him not vrge a man to speake of any thing, in which hee thinkes hee neare was conversant, but reduce him still to his owne Element. It is the way to profit himselfe, and pleasure him. *Nemo vult latere, quod didicit:* There is no man but delights to be questioned, in his owne profession; hee thinkes he hath obtained the fruites of his labour, when he finds a meanes to publish his learning: but then especially, when being [mooued thereto by others, he may seeme to doe it without ostentation.

I will neuer therefore talke

talke with a diuine, but of his precepts; with a Phisitian but of his practise. I will inuite a Souldier to relate of warres; a Saylour to recount his stormes.

I will enquire of a Faulconer about his Haukes; of a Huntsman about his Hounds; and as neere as I can, giue no man occasion to blush at his owne ignorance.

Of

Of Almes, and charitable deedes.

THere is no way to that eternall happineſſe, that celeſtiall Ieruſalem, the habitation of immortall Cherubins, but either by Contemplation, Action, or Repentance.

He that would willingly therefore attaine vnto it, he muſt of neceſsitie labour to bee one of thoſe three whom Chriſt was ſayde to loue in the Goſpell.

pell.

Hee muſt either ſit with *Marie* continually at the feete of his Sauiour, & feede his vnderſtanding with the ſeeing of his workes, the hearing of his words; or with *Martha* hee muſt employ himſelfe holy in cheriſhing the poore, in comforting the ſtranger: or if hee haue bin negligent in theſe, he muſt with *Lazarus* ariſe out of the graue of ſinne, wherein the powers and faculties of his ſoule haue laine putrifying for a time; and with a penitent and ſorrowfull intention repaire the ruins of his tranſgreſſion.

To imitate the firſt, is to anticipate the ioyes of bleſſedneſſe; and whilſt wee liue

liue on Earth, to commaund the Heauens: to followe the other, is the only way to purchaſe the fee-ſimple of whatſoeuer the Lorde hath lent vs, and to make our ſelues abſolute Patrons of what before wee were but temporarie Guardians.

To giue, ſounds nothing elſe but gaine. Saint *Paule* confirmes it, when ſpeaking of the diſtribution of thoſe of *Macedonia* and *Achaia* towards the poore Saints which were at Ieruſalem, hee ſtiles it by the name of fruit. And in the 4. to the Philipians, ver. 17 οὐχ ἐπιζητῶ τὸ δόμα, &c. *I deſire not a gift* (ſaith hee) *but I deſire the fruite, that may enlarge your account.* Ro. 15. 28

Thoſe

Thoſe that are courteous and tender-harted towards
Eph.4.32 others, ἑαυτοῖς χαρίζονται; *They gratifie themſelues* (ſaith the mouth of Truth. Hence is it that in Italy, their ordinary forme of begging is, *fate ben per voi*; do good for your owne ſakes.

Mat.14.v. 1 Ioh.4.v.7 The Lord that fed 5000 could alwaies haue fed him ſelfe and his Diſciples, but he would be relieued by the handes of women; that their charity towards him, might be an occaſiõ of benefite to themſelues. And ſo it is with vs; wee pleaſure not the poore ſo much by our giuing, as we doe profite our ſelues by their receiuing.

It is as hard for a rich man to enter into the kingdome

dom of heauen, as for a cammel to passe through the eye of a needle. Let him follow therefore the counsaile of our Sauiour, and purchase friendes vnto himselfe with the Mammon of iniquitie; that when hee wantes, they may receiue him, not into a house of clay, but into an euerlasting habitation. Luk. 16. 9

If God haue blest him with aboundance; let him not cast how to enlarge his barnes; but repaire immediately to the bellies of such as are needie and oppresst with want, and make them the Store-houses of his encrease. Whatsoeuer is giuen in this kinde, it is not lost but lent. The Lorde himselfe stands bound both for

for the vse and principall, and which is more then all; *Vnum accipit, & centum dat*; hee receiueth one, but hee repaies a hundreth.

Let vs not then be backward in our almes, but continually open handed, and ready to giue reliefe where wee see occasion. *Mane semina semen tuum, & vespere non cesset manus tua*, saith the Wiseman. Let vs account that day as lost, wheron we haue not done some charitable deede, and know that whatsoeuer our substance bee, wee may affoorde a mite.

He that soundes a trūpet when he giues his alms, he hath in that, receiued his reward. Popular applause was the thing hee hoped for

for, and that he hath : God is not bound to any better payment; himself hath broken the couenants, and by the vanity of his doing, discharged him the debt. Let vs doe it therefore in such maner, as the left hand may not know what the right hand doth. *Concludamus Eleemosynam in sinu pauperum*; Let vs conuay it closely into the bosome of those that neede it; and alwaies countenance the outward action with some inward pitty and compassion. *I wept* (said *Iob*) *with him that was in trouble, & my soule was heauy for the poore.* Ecc 29.v. 12. Cap. 30 v. 25.

He that is truely mercifull, hee cannot choose but sympathize with his distressed brother, and groan with him

him vnder the heauy burthen of his oppreſſion. But as *Seneca* ſaith; *Lachrimandum, non plorandum*; we may weepe, but wee may not waile; *imbecilles eſſe oculos ſcias, qui ad alienum lippitudinem, & ipſi ſuffunduntur.* Yet this peraduenture woulde ſounde a great deale better in the mouth of a Stoike, then a chriſtian, who indeed hath been inſtructed otherwiſe, then to thinke that mercy could any way bee allied to miſery, which is a maine, and ſpeciall principle in their doctrine. *Be ye mercifull)* ſaide our Sauiour to his Diſciples) euen as your father is mercifull.

Lib. 2. de Clem. ca. 6

Luk. 6. v. 36

If wee obſerue the Scriptures, wee ſhall quicklie find, that God is neuer called

led the father of power, or the father of knowledge; but the father of mercy and compaſſion onely; to ſhew that ſuch as are his children muſt not ſo much affect ſimilitude with him in the firſt, or in the ſecond, as in the laſt. The Lord had 3. ſons; *Lucifer*, *Adam*, & our Sauiour *Chriſt*. The firſt aſpired to his power, and was therefore throwne downe from heauen; the ſecond to his knowledge, and was therfore deſeruedly driuen out of Eden; the third did altogether imitate and follow him in his mercy; and by ſo doing obtained an euerlaſting inheritance. *Aſke of me, and I will giue thee the nations for thy portion, and the endes of the earth* Pſa. 2. v. 8

for

for thy possession, said the Lord vnto him by the mouth, & in the person of his seruant *Dauid*.

Whosoeuer woulde obtain the like, let him labour to do the like, *Inuenisti patrẽ* saith S. *Augustine*, *imitare patrem*. Let the goodnes of thy works argue the greatnes of thy birth; and as thy Father is mercifull, so bee thou.

The Eagle can know her chickens by their eyes; and God his children by their handes: If they be close fisted, he takes them not for his. They must not haue them opened only, but extended likewise, and that to the full length, or hee reputes them but as bastards and degenerate sonnes, and will

will for euer disinherite them.

But if this bee too weake a motiue to entice vs, let vs beholde the creatures: *Interroga iumenta*, saith holy *Iob* to *Sophar*, and the rest of those merciles and stony-harted persons, that were about him: Ask the beasts, & they shall teach thee; the foules of the heauen, and they shall tell thee; speake to the earth and it shall shew thee; or the fishes of the sea, and they shall declare vnto thee. If an Elephant doe fall, the rest make hast to raise it. If a Storke grow old, the young ones take care to feede it; The Eagle eates not her pray alone, but imparts it to the birdes that follow her; Cap. 12. v. 7. 8.

The

The Dolphin, if it meete with men that are drowned in the ſea, it brings them to the ſhore. As for the earth, behold how literall it is; of all the fruites and commodities which it affoordes, it challengeth nothing for her owne vſe, but miniſters all thinges wholy vnto thine. Bee not thou whome nature hath endued with reaſon, more vnkinde to thy brother, then that ſenſeles Element is to thee.

Meates, if not well concocted in the ventricle, and afterward diſtributed in equall quantity, according to the need and quality of the members, proues but offenſiue to the ſtomacke, and the whole body; whereas otherwiſe, they feed the one,

one, and comforts the other; & so do riches to him that hath them; If he retain them greedily, they hurte him; if hee bestow them graciously, they purifie his soule, and cleanse it from what spots & blemishes soeuer it was polluted and defiled with. *Giue of your substance to the porre* (saith our Sauiour Christ to the Pharisies) *and behold all thinges shall bee cleane vnto you.* And *Daniels* counsell to *Nebuchadnezzar* was, *Eleemosinis peccata tua redime*, that hee should repayre his sinnes by righteousnes and his iniquities by giuing almes.

Luk. 11. v. 41.

Cap. 4. v. 24.

If Charitie can worke such powerfull effects, let vs not turne our faces from the poore, nor stay till such

as are in distresse doe come vnto vs, but like true well-disposed Christians, that haue a sensible feeling of one an others wants, be alwaies readie, as *Abraham*, and *Lot* were, to runne vnto them.

Gen. 18. 2 & 19. v. 1.

For this is that same φιλοξενίαν διώκειν; that pursuing of hospitalitie, whereunto Saint *Paule* so feruently exhorts vs.

Rom. 12. v. 13.

Let vs not deferre it till our end. Doe good vnto thy friend before thou die, and according to thy meanes stretch out thy hand, and giue him. The almes of a man is like a candle that giueth light; It suffereth not the soule of him, that vseth it, to come into darknesse; but keepes his

Eccle. 14 v. 13.

Tob. 4. v. 10. Eccl. 29 v. 13.

his fauour as the apple of the eye.

Hee that beſtowes not his goods till then, he hath eies, when he departs from hence, but they are behind him; he hath a candle, but at his back: his owne ſhadowe is greater then that narrowe path, and ſo obſcures it, hee cannot poſſibly diſcerne it.

Beſides, we muſt ſo order it, that the good, may ſooner be relieued then the bad; a Chriſtian before a Turke; a Saint before a Sinner. Who would not condemne the Sower, that ſhould caſt his ſeede either vpon ſtones, where it would wither; or among the thorns, where it would be choaked; and little, or Luk. 13 v. 4.

none vpon the good ground, which would bring forth fruite in great abundance, and for euery graine returne a hundreth.

Last of all, we must obserue their necessities, and not deferre the salue to putrify the soare; nor keepe backe the potion to endanger the patient.

There are some that order their distributions by a Kalender, and thinke it a deadly sinne to giue the poore a penny, but on an Easter Eue; vpon a communion-daie; or against some extraordinarie time: some againe that doe feed them, but alas? it is as the prouerb saith, with a bit, & a knock: othersome that put it to their lips, but make them leape

leape for it, before they haue it. All theſe are barbarous, and inhumane courſes; ſuch as become not the birth, and breeding of a Chriſtian.

I will not therefore delay my almes, as mooued there-to by any ſide-reſpects; nor will I neglect to put my oile into the Lampe till ſuch time as I haue occaſion to vſe the light.

I will not like the ritch man in the Goſpell cry out, *quid faciam*, what ſhal I doe, by reaſon of my ſtore; when hee that is ſtored with nothing but with want of ſtore, cries out *quid faciam*, in another kind. If my hand be withered, I will entreate my Sauiour to reſtore it, that when I come into the

Luk. 12. v. 17.

Mat. 12. v 9.

Temple, I may be able to plucke my gift out of my bosome, and lay it on the Altar.

Mat.12 v.11. If my neighbours sheep doe fall into a pit vpon the Sabbath, I will make no scruple to runne to take it, and lift it out. Whatsoeuer is good and necessary, may be done at any time, and that without derogation from the holinesse of the day in which it is done.

Virg. Geo. lib.3. *riuos deducere nulla*
Religio vetuit
Balantum ve greges
fluuio mersare salubri.

Saith the Poet. The pontificiall law forbad the people to wash their flockes vpon a festiuall; yet was it done without offence to cure

cure them of the Scab. It was not lawfull for them to labour in a new riuer; yet might they cleanse and deduce the old. And by the lawe of GOD was euery man strictly prohibited, not to worke at all vpon the seauenth day, but to keepe it holy to the holy one; and yet Priests did both cut their wood, and kindle their fire on the Sabbath.

festis quædam exercere diebus
Fas, & iura sinunt,

To omit the performance therefore of those things, which besides their owne goodnesse, are by circumstance made necessary, for feare of breaking the com-

maundement, hath more of superstition in it, then Religion. The Lord hath taught vs both by precept, and example, that Mercie is alwaies to be preferred before Sacrifice; and a helping hand before burnt offring.

Of

Of Respect and Reuerence.

IT is not with Vertue, as with worldly Princes; her pride consists not in her plumes, nor the glory of her state in the greatenesse of her traine Shee needs no outward pompe to procure respect. Her very countenance is so full of Maiestie, that it commaundeth admiration in the heartes of all men. Kinges haue ado-

red her in her enfancy, and laide the enſignes of their ſoueraignty at her feet, euen when ſhee lay but in a manger. Shee hath rid as glorioufly, & with as great applauſe in triumph on an Aſſe, as euer did any conquering *Gæſar* in a chariot. Tyrants haue vayled when ſhe was by, and beene content to ſubmit their royalty within the compaſſe of her preſence. One word from her imperious mouth hath ſtayed the Sunne, euen in the ſwifteſt of his courſe, & made the ſeas bee ſilent in their greateſt rage. The Liõ hath ſtood to gaze her in the face; and the Leopard hath forgot his pray with looking on her. Her beauty hath amazed damnation; the

the very glances of it haue ſtroke ſuch terror in the heartes of thoſe that haue conſpired her ouerthrowe, that they haue ſeemde vnmindfull of their wicked reſolution, and in an inſtant altered their intention. Honour attends both her and hers; and dutifull obſeruãce ſtirres not from their elbow.

The Romans at their Florall ſports, were all aſhamde, as long as *Portius Cato* ſate amongſt them, to haue their mimike wenches ſtrip themſelues according to their auncient cuſtome; ſeeming to attribute more Maieſtie particularly to him, then they would challenge vniuerſally to themſelues. Yet were his means

but

but meane, and his retinue small; all things in his house for vse, nothing for ostentation; his authority amongst them not so great as to exact that grace; he lead a life most priuate, and retired; & doublelocked his dores vpon Ambition; no statues of his ancestors, no monuments of his discent; himselfe the onely image of his fathers family; his carriage not so pleasing, as to purchase reuerence; hee was no friend to affectation, nor did he care for being popular; his forehead was not a throne for flattery, nor could his handes applaude that which his heart disliked. Lastly, no outwarde circumstance to force respect vppon a multitude:

t'was

t'was nothing but his vertue that amaſed thē; which was indeede ſo abſolute in him, ſo well acknowledged by them, that whoſoeuer would haue expreſt an honeſt and worthy Citizen, he did define him by the name of *Cato*.

Scipio that worthy conquerour of Affrica, when certaine Pirates were come from far to viſite him at a village where hee lay, ſtood firſt vpon his guard, and laboured to repell them; but when they had aſſured him that their cōming was not to diminiſh his wealth, but to admire his worth, & had intreated him they might approach his preſence, and haue a view of his perſon, he let them in; and immediately

diately they went, and worshipped the postes and pillars of his gates, as if his house had been the harbor of some sacred Deitie: and hauing laid their giftes and presentes at his thresholde, ranne hastely to his hands and kissed them; which done, ouerioyed, as it were with so great a happinesse, they returned home.

Where is the King, the Prince, or the Dictator, with all their swelling titles & additions that can boast the like? *Delapsa cœlo sydera hominibus si se offerant, venerationis amplius non recipient*, saith *Valerius*. Should an Angell descend from heauen, what could he hope for more?

Simplicity is honoured by

by Deceit; the doue is worshipt by the Dragon, Vertue hath many fauourers, though but few followers.

Quis tam perditus, vt dubitet Senecam præferre Neroni? Iuuen. lib. 3. Sat. 8

Some are content to wooe her, that, by reason of the strictnes of her life, are loth to wed her. The proudest will not let to praise her, & the profanest will not willingly displease her. Hell is no longer iaw-falne, when she is by; and *Cerberus* is tong tied in her presence.

There are none so desperately bent vpon mischiefe, but will forbeare their malice in the sight of some. The Lion will not alwaies stretch forth his claws; nor will the Serpent continuallie

lie thrust out his sting. T'is said of *Tiberius*, that whilst *Augustus* rulde, hee was no way tainted in his reputation; and that while *Drusus* and *Germanicus* were aliue, he was content, the better to maintaine a good opinion of himselfe in the hearts of the people, to faine those vertues which hee wanted. *Idem* (saith *Tacitus*) *inter bona, malaque mixtus, incolumi matre*; he was both gall & honey; a rose vpon a thorn, till his mother was remoued: and as long as hee did eyther loue or feare *Seianus*, though hee were taxed for his cruelty, hee was not noted for his luxurie. But after he had got himselfe out of the reach of contradiction, and controlement; there

was

was no fact, in which hee was not faulty, no crime to which he was not accessary. *Quiscire posses aut ingenium noscere, dum ætas, metus, magister prohibebant*, saith *Simo* to his seruāt speaking of his sonne. *Ter. in And. Act. 1 Sce. 1.*

The disposition of a man is hardly knowne till he be out of check.

Hee neuer shewes himselfe in his owne likenesse till he be freed from forced respect; and then his will inclines most often to the worse.

Let the Gardiner lay aside his knife, & his plants will riot in their grouth.

Hence was it that *Scipio Nasica* would not consent to the ouerthrowe of Carthage; *Ne ablato metu æmulæ urbis*

vrbis luxuriari romanorum fe-licitas inciperet; leaſt Rome depriued of her competitor ſhould ſurfeite in her happineſſe.

Theſe later ages are corrupted, & depraued. Goodneſſe is ſeldome entertained, but vpon conſtraint. The times haue beene ſhee could haue lodged herſelfe without a Harbinger. Mortals contended only for her company; and grew proud of nothing more then of her preſence. Improbitie was thought a wonder; Siniſter dealing was like an Owle among the birds at noone.

Sed genus hoc ſiuo
iam decreſcebat Homero.

But alas? the tares haue ouer-

ouergrowne the Corne; the venemous weede hath eaten out the wholesome hearbe;

Terra malos homines nunc educat, atque pusillos.

The Earth produceth nothing but stincking Hemlock, bitter wormewood, and vnsauorie Rue. Simplicitie lies bed-rid in the world. Sinceritie draws neere her funeralls. The Cynik may goe out with his Lanthorne, but repent him of his labour, before he find a man according to his minde.

Rari quippe boni,
numero non sunt totidē, quot
Thebanum porta:
Vel diuitis ostia Nili.

Iuuen. lib. 4. Sat. 13.

Good

Good men are ſcarce,
no age ſo many brings,
As Thebes hath gates;
or wealthy Nile hath ſprings.

It was a capitall offence in former times, for a yong man not to riſe vp, and reuerence his Elder.

But nowe if a friend forſweare not the thing, which was committed to his truſt; if he reſtore it, as hee had it, when he might haue eaſily detained it,

Prodigioſa fides;
et Tuſcis digna libellis,
Quæque coronata
luſtrari debet, cagna.

his faith is counted as a Prodigie. The world is become a Tumbler: the head of

of it is in the Earth, whilſt the heeles of it are capring in the Aire.

Not to be poore, is monſtrous; and to bee pure, is meerely ominous. Perfection is a changling; Vprightneſſe fades like an abortiue Embryo.

There are few that abſtaine from Vice more for the loue of Vertue, then for the feare of puniſhment. All things are vtterly inuerted. Whatſoeuer is not irregular is counted ſo: Nor is there any hope it ſhould be otherwiſe.

Serpente Ciconia pullos
Nutrit, et inuenta
per deuia rura lacerta:
Illis eadem ſumptis
quærunt animalia pennis.

The

The Storke to feede her young
doth Serpents bring,
And Lizardes found
in euery vncouth way:
They be no sooner fledg'd,
and got on wing,
But they doe seeke
like Creatures for their pray.

Children can neither heare, nor see, either at home, or abroad, but that which is altogether vnlawfull, and vnmeete.

Besides the forwardnesse of their owne nature, they haue within dores the precepts of their parents to instruct them, their examples to encourage them; and for the subiect of their imitation abroad,

Catilinam
Quocunque in populo videant,
quocunque

quocunque ſub axe:
Sednec Brutus erit,
Bruti nec auunculus vſquam.

A Ruffian may they
ſee at any time,
In euery Countrie,
vnder euery Clime:
But not a Brutus,
treads vpon the ground,
Nor can Brutes Vncle
any where be found.

Men are curious to cleanſe their houſes both of durt, and duſt, againſt the cõming of their friend; but care not to ſee them hung with Vices in the preſence of their child. Reuerence is wanting, where it ſhould moſt bee ſhowne. How is it poſsible the daughter ſhould bee chaſt, that cannot reckon vp the adulteries of her Mother,

though

though ſhe be neuer ſo wel in breath, without a dozen ſtops, and intermiſſions at the leaſt? Such as are conſcious to theſe faults in others cannot but bee culpable of them in themſelues.

The hearing of them tolde begets a willingneſſe to try them; the ſeeing of thē done a wilfulneſſe to doe them. Many preſume vpon their childrens indiſcretion, and doe vnlawfully in their ſight, becauſe themſelues are perſwaded, they haue not wit enough to diſcerne it.

But alas! they are miſtaken in their Ciphers, they doe erre in their accounts. The ſonne wil not let, when he is come to yeares, to doe that in his fathers ſight, which

which his father before would not forbeare in his. And with what face ſhall he reproue him?

Loripedem rectus derideat: Æthiopem albus.

The crooked wretch
must not vpbraide the lame,
Nor muſt the More,
the tawnie Indian blame.

It is iniuſtice to looke for reuerence and reſpect from others, when we neglect to ſhew it towards others.

There are few but deſire it, though they knowe not how to deſerue it. I will therefore eſteeme of men, as men eſteeme of coine; and value them, not ſo much according to their

owne worth, as according to what they goe for.

I had rather giue them a little to much, then come short of that which is their due.

I wil doe by ceremonies, and complements, as the Taylor by his cloathes; who cuts them out with aduantage alwaies rather then otherwise; yet not so farre beyond all measure, and proportion, as that when he is to make a sleeue, it should fall out to bee a cloake, or a Mantle.

I will be warie how I reuerence a man before his equall, or superiour, least I purchase enuie to him, and hatred to my selfe.

Tiberius could not endure that any should be reuerenced,

ced, whilſt himſelfe was by. The Senate had decreed to grace his mother, with freſh additions of honour to her ſtile; but hee perceiuing it, laboured with wiſe pretexts to diuert their minds from that determination. The riſing of her Maieſtie, made him miſdoubt the ſetting of his owne.

If greatneſſe will maintaine her ſtate with grauitie, ſhe muſt not be to prodigall of her preſence. A Prince in the managing of his ſubiects, muſt imitate the wiſdome of his maker, in the gouerning of the world: he muſt ſhew himſelfe but ſeldome in their ſight; and neuer but with a Maieſtie correſpondent to his might.

The King of Bornye neuer ſpeakes but to his wife, and children; if occaſion of entercourſe be offered him with others, hee cauſeth a Gentleman to ſpeake vnto them through a hole, holding a Trunke in his mouth, through which hee doth conuey his anſwere to their eares, as hee did, not long agoe, to the Embaſſadour of Spaine.

But this is ſomewhat to much affected, Howſoeuer though, *Maieſtati maiore longinquo reuerentia*; Maieſty the more retyred, the more admired.

The Sunne is ſeldome looked vpon by any: but a Comet is the amazing obiect of euery eye.

Men are by nature moſt ambitious,

ambitious, and withall pre-
sumptuous. It is hard for a
King to free his dignitie
from the danger of popular
contempt.

If the Lyon doe but
smile the Ape is readie to
plucke him by the beard.
But were their mindes a lit-
tle better seasoned with the
rules and principles of ver-
tue, they would bee more
respectiue.

There is in Magistrates a
sacred Deitie To deny that
honour and that reuerence
to their person which their
place exacts, is Sacrilege.
The Censors branded a Ci-
tizen of Rome with the
marke of infamie, and de-
graded him from his order,
for hauing yawnd a little to
lowde in their presence. It

was not lawful for a man to laugh in the Senate of the Areopagites. And Vectius was executed without processe, because he rose not to doe his dutie to the Tribune, as he past along. It is the part of a beast to growe respectlesse of Authoritie; and the property of a block to bee voide of reuerence.

There are som that think to make themselues esteemed by an affected carriage; and are perswaded that an austere, & supercilious looke is the onely way to worke it: but their imagination mooues not in her proper Sphere: their thoughts are Eccentrike; their opinion is extrauagant.

The

The Aſſe may cloath his ſhoulders with the Lions skinne, but howſoeuer hee conceit, he cannot affright the woods; his weakeneſſe wil at length be thoroughly diſcouered, and his hide muſt pay the forfeiture of his vnaduiſed error.

Of Giftes and Benefites.

TO say there were nothing so sure as mans owne, as what he giues in the hearing of some miserable Vsurer that makes his golde his God, his counting-house his shrine, would peraduẽture beget no more beliefe then an affected Paradoxe: but with such as are truelie generous, and dote not on the burnisht outside of such glistering clay, it is embraced

ced as an accepted opinion. Hence was it, that *Rabirius* bringing *M. Anthony* vpon the Stage, makes him, when he behelde the funerals of his best fortunes to crie out vpon the Scene; *Hoc habeo, quodcunque dedi*, Whatsoeuer I haue giuen, that still is mine.

Alphonsus King of Sicily, being demaunded what he would reserue for himselfe, that gaue away so many things to so many; Euen those thinges, answered he, which I do giue: for whatsoeuer is ouer and aboue, I deeme not in the number of what is mine.

The like hath *Xenophon* reported of his *Cyrus*, and *Curtius*, of his *Alexander*; & hence it was that *Marciall*

uenture in confirmation of this assertion, did take occasion to frame this witty Epigramme.

Lib. 5. Epigr. 43.

Callidus effracta nummos fur auferet arca,
Prosternet patrios impia flamma Lares:
Debitor & fœnus pariter, sortemq; negabit,
Non reddet sterilis semina iacta seges.
Dispensatorem fallax spoliabit amica,
Mercibus extructas obruet vnda rates,
Extra fortunam est, quicquid donatur amicis,
Quæ dederis, solas semper habebis opes.

The subtle thiefe may breake thy cheſt, & steale thy wealth away:
Prophaner flames thy houſholde Gods to ruine may betray:
Both vſe and principall likewiſe thy debters may retaine:

And

And barren ſoile no profite yeelde
of all thy fore-ſowne graine:
A wanton, and a wily laſſe,
thy ſteward may deceiue:
Thy ſelfe the waues may of thy
ſhipful fraught with wares bereau
Thoſe fauors fortune cãnot touch,
which to thy friends are ſhowne:
That welth alone thou giu'ſt away
ſhall alwaies be thine owne.

But that the barbarous ingratitude of inhumane Canibals may not fruſtrate our expectation in this point, we muſt haue a continuall care, that our liberalities and preſents, bee ſtill accompanied, and ordered with diſcretion. To giue, is not an eaſie, and tumultuarie action: It muſt be done with choice, and not by chance; wiſely and warily, not heedeleſly, and haſtely. It is a paſſage ful of dangerous

gerous encoũters, & which cannot be auoided but with aduiſe and caution.

Wiſedome will eyther giue to ſuch as are alreadie good; or at leaſt to ſuch as may in time bee made ſo. After a long and ripe deliberation ſhee will chooſe the worthieſt.

Her boſom is open, but not looſe; much may come out of it, nothing fall. Her bounty, though it walke, it wanders not. She endeauours her ſelfe to this man, ſhee ſeekes to repay that man. She ſuccours one ſhee pitties an other. To ſome ſhe giues; to ſome ſhe only offers; yet not like an Italienated Courtier, that hates to ſee his kindneſſe entertained, to ſome againe, ſhee nei-

neither offers nor giues, although their wants require it, becauſe ſhee ſees their owne improuidence is ſuch they will not let to want, what ere ſhee giue them; & yet otherſome ſhe wil both vrge and preſſe to a kinde acceptance of her willing proffers. *Multi* (ſaith *Tacitus*) *ſilentium & paupertatem Confeſſioni, & beneficio præpoſuere*; Many had rather endure their Pouerty with ſilence, then by publiſhing their wants receiue reliefe. *Sero dedit, qui roganti dedit*: Thoſe benefites are ſlowe of foote, that come not till I call them.

To aske, is a thing both troubleſome and wearifom; it is a word that lies heauie on the tong, and cannot wel

be

be vtered, both with a bash-full and deiected countenance. I will striue therfore to meet my friend in his wishes, if I cannot preuent him: *Arcesilaus* had no sooner discouered the cloaked wantes of his decayed associate, but presently he conueied a summe of money in very close & secret maner vnder his pillow, that hee might seeme rather to finde, then to receiue, that which he stoode in neede of, was ashamed to aske.

Meate though but mean, is alwaies comfortable, whē the stomacke of the patient is prepared to receiue it; & water ministred in season, dooth worke ofttimes as powerfull an effect for the recoue-

recouery of the diſeaſed, as a more coſtly *Receipt*.

It is the manner of the giuing that lends a glorious luſtre to the gift that comes not *gratis*, which is purchaſt by importunacy, and violēt intreatie. There can bee nothing more ouerbought, thē that which coſts vs the price of ſo many long-winded prayers, and tedious ſupplications.

Sex ſeſtertia ſiſtatim dediſſes, *Mart. li. 6*
Cum dixti mihi ſume, tolle, dono: *Epig. 30.*
Deberem tibi Pate pro ducentis,
At nunc cum dederis, diu moratus,
Poſt ſeptem ſuto, Vel noue Kalendas,
Vt dicam tibi Verior a Veris?
Sex ſeſtertia, Pate perdidiſti.

Six ſeſterces if thou hadſt lent mee ſtreight.
When thou ſaidſt, take, bear hence I giue it free:
I would

I would haue ought thee for
two hundreth weight,
And thought my ſelfe withall
much bound to thee:
But now becauſe thou gau'ſt it
with delay,
And mad'ſt me *Pætus* ſome nine
Kalends ſtay:
Wilt giue me leaue of more
then truth to boaſt,
Sex ſeſterces, deare Pætus,
thou haſt loſt.

The grace of a deed conſiſts in the willingnes of him that doth it; which cannot well be argued, but by his forwardnes to doe it. To holde the mind of a man in ſuſpence, is but to torture it betwixt hope and feare: Such as can temporize with mens expectances, and promiſe any thing for preſent ſatisfaction ſake, are not of my garde.

Diligo præstantem, non odi Cinna negantem:
Sed tu nec præstas, nec cito Cinna negas.

Mart. li. 6 Epigr. 41.

I view the granter with a cheerefull eye,
And hate not him that doth my sute deny:
But Cinna thou, the greater is thy blame,
Nor grantst, nor quickly, yet denyest the same.

I had rather my hopes were cleane cut off, then so produced.

Mutua te centum sestertia Phœbe rogavi,
Cum tu dixisses, exigis ergo nihil.
Inquiris, dubitas, cunctaris, meque diebus
Teque decem cruciasti: iam rogo Phœbe, nega,

Mart. li. 6. Epigr. 20.

Ipraid

I praid thee Phæbus mee a crowne to lende,
Whē thou replidſt, thats nothing gentle friend:
With doubts, demurs, inquiries, & delayes,
Thy ſelfe and me thou torturſt many dayes.
Now therefore Phæbus I beginne to pray,
Thou wouldſt deny, and qnicklie ſay me nay.

Α' χάρις α' βαδίπες ἄχαρις χάρις. The graces are all of them youthfull virgines, very nimble in their motion, and full of ſpirit. They are not paced either like the Crab, or Snaile. No goute is in their feet; no palſie in their hands. Their wordes are full of refreſhing; their countenance is louiall, and like the higheſt heauens alwaies

wayes without cloudes: neither their tongues nor their eyes, were euer taught how to equiuocate. They beare about, no faces but their owne. If at any time they appear either masked or disguised, it is by their keepers enforcing, not of their owne chooſing. They are falne into the handes of ſome broaking Pandar, that ſeekes by his malitious practiſes to depraue their breeding, to corrupte their blood. Of themſelus they are ingenuous, and no way tainted with any baſe or ſeruile references. Hee that is willing to bee principled and inſtructed by them, ſhal learne that what hee giues, he muſt giue freely; for to ſtick at this, were to detract from

from the grace of his munificencie: and that when he giues, he must not think on what he shall receiue; for this were sordide, and mechanicall, and of it selfe sufficient to dimme the glosse, and glory of his action.

It is the propertie of a vsurer not to let out his monie but for interest; and of his griping Scribe not to doe any man a pleasure, till he be sure of some consideration.

He that will giue aright, must neuer thinke of gaine. The profit, and commoditie, which proceedes from hence, must come vnlookt for, & when the thing that causeth it, is cleane out of the minde of him that did it.

Munera

Munera magna mihi mittis,
sed mittis in hamo:
Et piscatorem
piscis amare potest?

Thou sendst me guifts,
but such as baites doe proue,
And can the Fish,
thinkst thou, the Fisher loue?

Hee must order his presents in such manner, that they may be the better welcome, and the more esteemed, because they come in conuenient time, and to serue his turne, to whom they are directed.

I prize not the loue and friendship of a Sirurgian, who hauing notice of my hurts, doth notwithstanding foreslowe his comming

ming, till my wounds bee either past recouery, or at least recouered by some other.

He must beware that his gifts be not a charge, and burthen to his friend, rather then otherwise; and that hee doe not hurt, when he intends to heale.

Mart. lib. 5. Epig. 60

Quod non argentum,
quod non tibi misimus aurum,
Hoc facimus causa,
Stella diserte tua,
Quisquis magna dedit,
voluit sibi magna remitti:
Victibus nostris
exoneratus eris.

That thee no gold,
or siluer we did send,
T'was for thy sake
we did it gentle friend,
Who great things giue,
doe looke for great againe,

Our

Our triffling toyes
shall ease thee of that paine.

Hee must not send him that which is superfluous, and of little vse.

It were a senseleſſe ouerſight in any man to preſent a maimed Cripple with a Corſelet; a ſtrong, limb'd ſouldier with a Crouch; a threſher with a booke, a ſtudent with a flaile.

There muſt of neceſſitie bee alwaies ſome euen correſpondency betweene the gift, and the parties abilities to whom it is giuen.

Non eſt aptus equis
Ithaca locus: & neque planis
Porrectus ſpatiis,
nec multæ prodigus herbæ.
Atreide, magis apta
tibi tua dona relinquam.

Hor. Epiſtol. lib. 1. Epiſt. 7.

My

My land for horſe
is no conuenient place:
It runnes not out
in any euen ſpace:
The fields are barren,
and the meades are poore:
Such as of graſſe afford,
but little ſtore.
I leaue therefore
Atreides vnto thee,
Thy guifts, farre fitter for thy
ſelfe, then mee.

Saith *Telemachus* the ſonne of *Vlyſes*. *Parum parua decent*. Offer a begger gold, he thinkes you mock him; giue him a penny, hee repaies you thankes. Hee muſt likewiſe beware, that while hee labours to ſend him that which may bee pleaſing, and acceptable, he doe not ſend him that which may vpbraide him with any weakeneſſe, or infirmitie

firmitie.

To proffer Wine to one that is intemperate, or a potion to him that is of a ſicke and crazie conſtitution, would hardly peraduenture bee taken in good part.

It is no giſt but a reproach, in which the receiuer may acknowledge his defects. Hee that would intereſt, and eſtate himſelfe vpon ſome long intended trauaile in the remembrance of his friend, muſt looke that the memoriall which hee leaues behind him at his departure, bee both neceſſarie, and durable.

There are many that thinke no longer on the giuer, than they haue oc-

cation to vse his gift; their braines are subiect to the Symptomes of a dangerous Lethargie; they can no sooner receiue a benefit, but suddainly they forget it: Their eie alone is their hearts intelligence: they are like a glasse, that represents no obiect longer then it stands before it.

For such therefore wee must seeke out that which may be lasting, and of some continuance; the sight whereof may still inculcate the countenance of the author. *Extet, hæreat amico meo, et conuiuat.* Let it be such as may be alwaies extant, such as may cleaue as close vnto him as his shirt, and continually both bed, and borde with him.

But

But hee that would not looſe the benefit of his bountie, muſt aboue al, take heede hee make not himſelfe the trumpet of his owne beneuolence.

Quæ mihi præſtiteris
menini, ſemperq; tenebo;
Cur igitur taceo,
Poſthume, tu loqueris?
Incipio quoties alicui
tua dona referre,
Protinus exclamat,
dixerat ipſe prius.
Non belle quadam
faciunt duo, ſufficit vnus
Huic operi: ſi vis,
vt loquar, ipſe tace.
Crede mihi, quamuis ingentia,
Poſthume, dones,
Authoris pereunt
garrulitate ſui.

Mart. lib. 5. Epig. 53.

I thinke on thy good turnes,
and alwaies will;
Then why hold I my peace,
thou ſpeakeſt ſtill?

When I beginne
to tell them, euermore
Each man cries out,
hee tolde vs so before.
Two cannot well doe this,
let one surceasse,
If thou wilt haue me speake,
hold thou thy peace,
Beleeue me, Posthume,
though thy gifts delight,
Their authors prating
makes them perish quite.

It is the baseſt degree of baſeneſſe, to enter our liberalities vpon Recorde, or in a Kalender to regiſter the daies of our good deedes. It is for triobolarie Empiriks to ſtage themſelues in the Market, and recount their cures.

A friend of *Cæſars* had preſerued a certaine man from the tyrannie of that Triumuirall Proſcription, whom

whom afterwards hee enforced to exclaime, *Redde me Cæsari*; Prethee restore me backe againe to *Cæsar*; I had rather vndergoe a thousand deaths, than bee thus continually vpbraided by thee with my life. *Laceràt animum, & premit frequens meritorum commemoratio.* The frequent commemoration of a benefit, doth rack the minde of him that did receiue it.

To entertaine a man with faire assurances, and deepe engagements of our word and promise, till such time as our owne turnes are serued, & then to search occasions of dislike, may well sauour of much subtiltie, but hath no smack at all of any honestie. Heere

is Policie, without Iuſtice; a Serpent without a Doue.

A ſodaine change in him that hath a long time eſtranged, and alienated himſelfe from our acquaintance, may miniſter vs iuſt occaſion to ſuſpect the ſoundneſſe, & ſincereneſſe of his affection.

Quel, che ti fa lo,
che non ſuole,
O ingannato t'ha,
O ingannar ti vuole.

Saith the Italian Prouerb. Euery mans looke is not the mappe of his meaning. The Syrens ſong is the ſailors wrack; the Fowlers whiſtle the birds death; and the wholeſome baite the fiſhes bane.

The Wolfe hath made him

him a Caſſock of a Wethers skinne, and thinkes that vnder the habit of this diſguiſe, he may paſſe without feare, or danger of diſcouerie, and conceale the loathed broode of his adulterate thoughts: but let him that loues his owne ſecurity, aſcribe no credit to the words of *Dauus*, be they neuer ſo ſententious: a man may eaſily be prodigall of that which coſts him little; *Latet anguis in Herba*; There is a Canker often in a Roſe; and euery kindneſſe is not to be conſtrued as the Prognoſtike of an ingenuous loue.

There is no Labyrinth more intricate than the minde of man; it is ſo full of angles, by-paſſages, and

crosse conueiances, that the wisest, and nimblest apprehension cannot but loose it selfe in seeking out the Center.

His actions that should direct vs, are oftentimes disguised, as strangely as his words; He giues them that outward die, which he thinkes fittest for the closer effecting of his intended proiects, & designes. Eutrapolus shall serue mee for an instance to verifie the truth of this assertion,

cuicunque nocere volebat
Vestimenta dabat pretiosa
saith the Poet.

If he to mischiefe
any did intend,
To him still pretious
garments would he send.

It

T'was ſomewhat a coſtly, and vnuſuall kind of proceeding, yet ſuch as brought to paſſe his purpoſe without diſcouerie, and gaue his Expectation that contentment, which it lookt for.

beatus enim iam
Cum pulchris tunicis
ſumet noua conſilia, & ſpes
Dormiet in lucem:
ſcorto poſponet honeſtum
Officium, nummos
alienos paſcet, ad imum
Thrax erit, aut oliteris
aget mercede caballum.

For now growne proude with his gaie cloathes, new waies,
New plots, new hopes,
new counſailes he aſſaies:
Hee'le ſleepe till noone,
and honeſtie forgoe

For luſt, not caring where,
or what hee owe.
At length he muſt,
his wants will ſo require,
Turne Roague, or driue an
Herbe-wifes Aſſe for hire.

The like hath beene the practiſe of thoſe inhumane tyrants, that heeretofore haue made the very earth to grone vnder the heauie burthen of their crueltie. For when once they begun to diſtaſt the power, and greatneſſe, wherunto they had aduanced their fauorites, conſidering they durſt not for feare of popular detraction openly worke their ouerthrowe, they laboured to encreaſe the flame of their Ambition, by gracing them more and more with all the dignities,

and

and honours that they could, to the intent that hauing puft them vp with pride, and inſolence, they might the better worke thē to a neglect of their dependencie, and make them ſlide into contempt, or ſome more capitall inconuenience, whereby afterwards they might haue iuſter title to oppreſſe them.

Many there are *quos inſidioſa tranquillitate prouectos improuiſus turbo perculit*; whoſe wofull, and vnexpected ſhipwracke, after a long, but yet deceitfull, and deluding calme, may giue authoritie, & countenance to this vndoubted truth. It is reported of *Domitian*, that *Eum ſemper impenſiſſime ſe diligere ſimulabat, quem maxi-*

me

me intercemptum vellet; hee would seeme to loue them most, whom hee wished least should liue.

Nero dismissed *Seneca* with kisses and embracements, when notwithstanding those his faithlesse flatteries, he minded nothing but his death. *Liuo Drusus* was accused by a fained friend to bee a factious noueller; *Cæsar* gaue eare to his inditement, yet neuertheleſſe inuested him with the Prætorship; inuited him to his table: he did so colour his displeasure, that hee neither seemed estraunged from him in countenance, nor changed in wordes; and when hee might haue staide the slipperie footing of his youthfull

full rashnesse, he chose rather to see him fall by his improuidence. *Ira quæ tegitur, nocet*, saith the Tragedian, the slowest barker, is the surest biter.

Sen: Med. Act 2.

He that discouers vnto me the Anger of his heart, shewes that hee hath no minde to doe me any hurt, but wisheth I would refraine his presence, & giue way to his distemperature, till such time as the heate of it were somewhat spent: whereas,

Grauia quisquis Vulnera
Patiente & æquo motus animo
pertulit,
Referre potuit.

Professa perdunt odia Vindictæ locum: hatred once known, can hardly worke Reuenge.

Hee that can temporize with those that wrong him, and manage his conceiued

ceiued displeasure with obseruations, and respects, & now and then to cleere himselfe of al suspition, present them with some testimonie of a friendly minde, may make what passage hee please for his reuenge.

Who would imagine, that a countenance so smooth and faire were only plaistered? T'is vsuall for men to vayle a wrinckled hart with ceremonious cõplements, and verball promises; but to apparrell it with the habite of actuall kindnesses is seldome seen; yet therfore the more to be feared, because the least suspected.

There can bee nothing lookt for but duplicitie from him, that hath got the masterie

masterie of his lookes, and can smile at that which gals him to the quicke; but he that sodainely discouers the imperfections, which hee hath, though the world account him not very wise, he cannot be very wicked. King *Iohn* of France was of so generous a disposition, that hee could not endure the sight of any that displeased him; yet was hee neuer the author, or the actor of any base or beastly cruelty.

As it is against the nature of Loue not to be violent; so is it against the nature of violence not to bee vnconstant.

The fiercenes of our passions argues the shortnesse of their continuance; and

in

in thoſe that are of a hote and fiery temper, they are as eaſily remoued, as they were quickly moued; their anger is like a flaming bauen that crackles terriblie for the time, but preſently conſumes to aſhes. Whereas *Herod* and thoſe prodigious monſters whome I named before, with diuerſe others of the like ſtampe & molde, that can double-guilde their malitious hatred with pleaſing wordes, and plauſible apparances; and that can ſeeme out of a colde and ſetled temperature, careleſly to neglect, as it were, the priuy nips and ſecret glances of ſuch as vnderſtand the courſe of their diſguiſed proceedings are oftentimes the wretched

and

and acurſed authors of many dolefull and diſmal Tragedies. They regiſter their diſcontents in ſheetes of braſſe, and write them with a penne of ſteele; and howſoeuer they make no ſhew of apprehending them, yet do they thinke on nothing more than on repairing them. *In animo renoluente iras etiamſi impetus offenſionis languet, memoria valet*, ſaith *Tacitus*; Though the force of what offends them do ſeem to languiſh, the memorie thereof is ſtrong and able. *Tac. Annal. lib. 4.*

OF

Of Repulses, and Denials.

IT is no honesty to produce the hopes of men with vain and friuolous delayes, nor yet ciuility to cut them of with harsh, & barbarous denials. The wise Phisitian doth neuer minister a potion, which he thinkes will proue vnsauorie to the Palate of his patient, but he seconds it with somthing that is more pleasing

ſing and delitious to the taſte, wherewith hee reliſheth the mouth of him that doth receiue it; and makes his ſtomacke the willinger to take it, the ſtronger to retaine it. A well complexioned countenance wants not the help of artificiall inſinuations. Bewtie is welcome, whereſoeuer ſhe come; ſhee needs no other vſher then the mildneſſe of her owne aſpect to procure her paſſage; but that which is of a courſer graine, and ſeemes to bee defectiue either in ſhow or ſubſtance, muſt of neceſſity haue ſome addition, to giue it complement, and make it paſſable.

If I cannot therefore ſatiſfie my friende in one kind,

kind, I will ſtriue to doe it in an other; and make him know by reall demonſtration, that it was not becauſe I would not, but becauſe I could not, that I did not content him in the former. I will not offer him a Serpent, whē he asketh bread; nor will I go about to counſaile him when I ſhould relieue him. I will not like *Dionyſius* giue much to him, that wil accept of nothing, but nothing to him that wold be glad of any thing. Briefly, I will not, when I ſuſpect his wants, the better to preuent him in his demaunds, beginne to reckon vp my ſeuerall debtes, and payments, and with a whiſpering accent, yet ſuch as he may eaſily vnderſtand, com-

complaine how weakely I am furniſht for the preſent to diſcharge them. They are forms of Denials, which doe a little ſauour of inhumanity; yet ſuch as I coulde better brooke, than thoſe barbarons Interrogatories of churliſh *Nabal*, *Quis eſt Dauid? aut quis eſt filius Iſhai? who is Dauid? or who is the ſonne of Iſhai?* Yet, as the Poet ſaith, concerning the latter,

Durum eſt, Sexte, negare, cum rogaris,
Multo durius, antequam rogeris.

Ti's harſh, when thou art askt for to deny
But harſher far, before a man doe trie.

I would not willingly deſtroy a Serpent in the ſhell. If the requeſtes of my

my friendes bee such as are at enmity with Reason, & holde no correspondencie with Religion; I will answere him with *Pericles*, that I can satisfie him no further then the bounds and limits of the Altar will permit me. If hee haue the face to demaund me that which is vniust; why should not I likewise haue the heart to deny it?

Agesilaus, when his Father would haue inforced him to haue iudgd a certain processe contrary to right and reason, *Father*, said hee, *You haue shewne mee from my youth, that I should alwayes bee pliable to the lawes.* Now therefore I will obeye you in iudging nothing which is any wayes against them

thē. If Vice haue the boldneſſe to offend, why ſhould not Vertue dare to reprehend?

There came two men to *Theocritus* to borrow his bathing Combe, the one a ſtranger, the other of his acquaintance, his anſwere to thē both was altogether negatiue, but ſomewhat differing: for as for thee (ſaid he to the one) I know thee not at all; and as for thee (to the other) I know thee but too well.

A votarie of *Mineruas* in the towne of Athens, when certaine fellowes, that had brought ſome Victimes to the Temple, intreated her to make them drinke: My friendes, ſaid ſhe, Iam afraid it would become

come a cuſtome.

And thus we may without feare of ſcandalous imputations, cut ſhort the importunacy of ſuch, as being not knowne to vs at all, or at leaſt not knowne but for ſome notable enormity, ſhall notwithſtanding preſume to aske vs that, the graunt whereof, may peraduenture redounde with loſſe and hinderance to our ſelues. As I am not σκυθρωπος, ſo I would not willingly be δυσωπος; As I am not churliſh, ſo I would not be childiſh,

Eſt inter Tanaim quiddam ſocerumq; Viſelli.

As I cannot frowningly repell a reaſonable requeſt; ſo I will not baſhfully conſent to that which is otherwiſe.

wiſe. If the deſires of my friend be ſuch, as may both preiudice mee, endanger him, and pleaſure neither: I will labour to diſſwade him from them; but howſoeuer, I will not yeeld vnto him in them. *Exorari in perniciem rogantium ſæua bonitas eſt*: It is a cruell kinde of curteſie, to condiſcend to any thing that may be dangerous and hurtfull to him that askes it.

If I doe a good turne to any man, it ſhall bee ſuch, as I thinke will neuer turne; and whatſoeuer is not of this ſtraine, cannot proceed but from an affable and ſoothing kind of hatred. I will not giue him money to maintaine a Curteſan, becauſe I will not make my

selfe an accessarie to his crime. He shall neuer haue occasion in colder blood; and when the heate of his distemperature shall bee alaide, to exclaime against me, and say; *Ille amando me occidit.* There is the man, whose louing and kind affection hath wrought my vtter ouerthrow and ruine. I will shunne the patronage of such vnseasonable indulgence, and giue nothing to any which my selfe might bee ashamde to aske of any.

I will not offer much to him that sues for little. It was an error and a madnesse in *Alexander* to force a Citie on a Soldier, that thoght himselfe too weake & base for so high a fortune. A lowe

lowe-built Spirite wil easily belieue, that he which goes aboute to ouercharge his hopes, would willingly discharge them; and that to proffer him more than euer he desired, were but a subtle kind of practise, to make him faile of what hee had deserued.

The glory of humility, Christ Iesus; when he came to wash the feet of his Disciples, hee was repelled by *Simon Peter* in a threefolde manner. First, by an interrogatory reprehension; Κύριε, σὺ μου νίπτεις τοὺς πόδας; *Lord, doest thou wash my feet?* Secondly, by an absolute Negation; οὐ μὴ νίψῃς τοὺς πόδας εἰς τὸν αἰῶνα; *Thou shalt neuer doe it.* And lastly by too liberall and free a

grant; Κύριε μὴ τὰς πόδας, μὰ μόνον, &c. *Lord, not my feete onely, but my hands, and my head also.* And I know not if in this latter his opposition were more relenting than in either of the former. Vnwillingnesse can alter her fashion, and disguise her habite as often as she please. Shee is neuer vnprouided of excuses.

Antigonus hath an euasion at all hands. If the Cynike aske him a penny, ὐ βασιλικὸν τὸ δῶμα; *It is not a gift for a King*; if a pounde, ὐ κυνικὸν τὸ λῆμμα; *It is not an Almes for a Beggar*, when indeed he might haue giuen a penny as to a Beggar, a pound as from a King. I cannot but wonder much at that which histories report of

of *Titus* the ſonne of *Veſpatian*; that hee neuer ſuffered any man to depart with diſcontent out of his preſence.

A Prince that doth exceed in grants, ſhall find his ſubiectes exceede in their demaunds. Men faſhion not themſelues by reaſon, but example. They neuer looke on what they haue receiued, but continually fixe their mindes on what they may receiue. The eaſie purchaſing of one ſute, is but a motiue to the ſetting forwarde of an other. And where is the Exchequer that can afforde contentment vnto all?

Quod cunctis tribuat, non habet area Iouis.

It was nothing elſe but the

ſweetenes of his conuerſation, that did correct the bitter and malignant quality, which all Denials and Repulſes are wont to carry with them. If I cannot therefore ſatisfie my friend in his deſires, I wil ſo manifeſt my loue to him by circumſtance, that he ſhall neuer haue occaſion to taxe me of vnkindnes.

of

Of Reprehenſions, and Reproofes.

THis worlde is nothing elſe but a retiring place for all infirmities; the moſt things that are in it, are perfectly imperfect; and the beſt things but imperfectly perfect. It is *Caſa d' Iddio*, a houſe of charity erected by the hand of heauen for the receit of weakenes. All that are in it, are either mad or maimed; diſeaſed or diſtempered; there is not one a-

mongſt vs abſolutely ſoūd. Our eſſence, and exiſtence, is in it ſelfe but an vnequall mixture of craſie and ſickly qualities. We are altogether defectiue in our functions, and faile exceedingly in the performance of our operations. It is frailetie that ſupplies our being both with matter and form; hee therefore that is moſt vpright in his proceedings, may at ſometimes ſtumble, if not fall.

There are ſome that offend, but know not their offence; ſome that know it, yet let not to proceede in it; and ſome againe that will not ſeeme to know it, becauſe they are aſhamed to confeſs it. Correction therfore is neceſſary to reform our

our ignorãce; to remoue our baſhfulnes, and to preuent our perſeuerance. But then it muſt not proceede from any paſſion of the minde, but from a compaſſion of the heart. I prethee (ſaide *Plato* to *Speuſippus*) Do thou correct my ſeruant, for I am angry. It muſt be done with the ſpirite of mildnes, not of madnes; of loue and lenity, not of choler and ſeuerity. And that we may the better preuaile in this ſo charitable an action, wee muſt firſt of all vouchſafe a little now and then, to turn the diſcuſſion of our iudgemẽt from outward obiects to thoſe that are within; we muſt take a diligent ſuruay of our owne weakeneſſes, and conſider well if our

ſelus be no way tainted with the contagion of thoſe corrupt affects and putrefactions, which we obſerue in others; *teipſum*
Concute, num qua tibi vitiorum
inſeuerit olim
Natura, aut etiam conſuetudo
mala
It is hard, when he, that cannot order his own life, ſhall be made the iudge of an others. He muſt forme himſelfe, that would reforme his friend. It is impoſſible for any man to diſcerne aright the moate which is in his brothers eye, when there is grauell in his owne. The hand can neuer cleanſe the body, vnleſſe it ſelfe be cleane. Firſt, therefore phyſitian cure thine owne ills; and breake not out into

paſſion

paſſion againſt intemperancy, when thou thy ſelfe art more intemperate than any: Glory not like an hypocriticall Phariſie in the fulfilling of the Law, when thou diſhonoureſt God by nothing more, than by the tranſgreſſion of the ſame;

Caſtigas turpia, cum ſis
Inter Socraticos notiſſima
foſſa Cynædos.

Iuuen. lib 1. Scen. 2.

Thou that rebukeſt others for adulterie, abſtaine from it thy ſelfe; and thou that hateſt Images, commit not ſacriledge; Such as cannot diſguiſe their imperfections, nor blaunch their errors with ſome ſhow of purity, as they are gently to be pittied, ſo are they generally to be pardoned;

His

His furor ipſe
Dat veniam- their owne weakenes doth ſufficientlie excuſe them, --
Sed peiores, qui talia verbis
Herculis inuadunt,
& de virtute locuti
Clunem agitant--

But they are worſe, that ſtoutly ſuch vpbraid,
Or Giantlike with ſwaggering tearmes inuade,
And whilſt they ſpeake of what is good and iuſt,
Practiſe the motions of laſciuious luſt.

But if he bee not for the preſent the ſubiect of thoſe infirmities, which hee diſcernes in others, let him call to mind, if theretofore hee were not; and as then hee would willingly haue receiued helpe from others, let him

him be now as forward to afford it in the like proportion to others; let him not scorne the lameneſſe of his friend, but graunt that pittie, which hee sought for then; let him make it his owne caſe, and handle the vlcerous inflammations of his Neighbour, as nicely, & with as much reſpect as hee would his owne.

But if he be not polluted in the like kind; nor euer was; let him thinke with himſelfe, time is not ſo farre ſpent, but heereafter hee may be. We are all of vs the children of corruption; and as the Mimike ſaith, *Cuiuis accidere poteſt, quod cuiquam poteſt*; that may happen to euery man, which can happen to any.

Securitie

Securitie is not a creature of this world. Our life is nothing elſe but a temptation. There is often-times in men an Eb, and a Flow; a reciprocall change, and alteration both of humors, and qualities. Their mindes are ſubiect to the acceſſions, and intermiſſions of a Tertian; ſometimes they growe from bad to good; ſometimes againe they fall from better to worſe. It is ſaide of Saul, *Non erat melior illo*, there was no man like him among all the people; yet in a little ſpace hee became a reprobate: Dauid was a man according to Gods owne heart, yet fals into the ſinnes of Murder, and Adulterie.

1. Sam. 9. v. 24.

Peter was a Diſciple, and Apoſtle,

Apoſtle, ſo farre in loue with his Maiſter, that hee promiſed to followe him to the priſon, to the death, & neuer to bee offended by him, neuer to deny him; yet a maide ſeduceth him; hee renounceth him; he forſwears him, he deteſts him. Let no man therefore in regarde of his owne ſtrength triumphantly inſult ouer the imperfections of his weaker friend, but with modeſtie ſeeke to reduce his wandring feete into the way. *Ne glorietur accinctus, æque ac diſcinctus.* He that perſwades himſelfe hee ſtands, let him beware he doe not fall. 1. King. 20. v. 11.

But if he doe not labour of the like infirmities, nor euer did; nor yet is like to doe

doe; let him consider if the partie that merits reprehension, as he may be taxed for his deficiencie in some things, may not be likewise praised for his proficiencie in other some; and for those good parts, which he hath deserued, be borne withall for such as hee wants;

amicus dulcis, Vt æquum est,
Cum mea compenset vitiis bona, pluribus hisce,
Si modo plura mihi bona sunt, inclinet, amari
Si volet.

The reprehensions wherwith Emperours, and wise Commaunders haue heeretofore bin accustomed to note the factious and rebellious contumacie of their Souldiers

Souldiers haue alwaies bin enterwouen with many praiſes, and approbations of their former merit. *Tot præliorum ſocia, tot præmiis aucta*, ſaith Germanicus, to that ſeditious legion, which was the principall cauſe of all thoſe troubles, and commotions in Pannonia. *Nimia pietas veſtra*, ſaith Otho likewiſe to his tumultuarie Souldiers, *acrius quam conſideratius tumultus hoſce excitauit*; your ouerkind affection hath more eagerly, than aduiſedly excited theſe diſorders.

Tac. Annal. lib. 1.

Tac. Hiſt. lib. 1.

Yea God himſelfe intending to reprooue the Bb. of Epheſus, tells him, that he had abandoned, and forgone his former charitie; but thou haſt this in thee, ſaith

Apocal. cap. 2. v. 6

saith he, thou hatest the doings of the Nicholaitans, which I likewise hate. *Ad reprehendenda aliena facta aut dicta, ardet omnibus animus; vix satis apertum os, aut lingua prompta videtur, quæ meditata pectore euoluat,* saith Salust. We runne with open mouths to reprehende the sayings, and the deedes of others; and thinke our tonge too backward in vttering what we haue cõceiued: but if we did discend sometimes into our selues, & not alwaies fastē our eies vpō the wallet, which hangeth at his backe that goes before vs, we might peraduenture find a meanstо cure our selues of this intemperācie. The minde of man is of a weak, & tender constitution,

tution, we must take heede we do not chafe it, but feele and handle the wounds of it with dexteritie. Let vs obserue but with what modestie Christ in the fourth of Iohn doth worke the woman of Samaria to a free confession of her fault, and afterwards how discreetely hee reprooues her: πέντε ἄνδρας ἔχες &c. Thou hast had fiue husbands, and he whom thou now hast is not thy husband: and with what art he brings the two Disciples of Emaus to bewray themselues; ἡμεῖς ἐλπίζομην &c. We beleeued that it was he, that should deliuer Israel; & that howsoeuer he rebuke them sharply, O ye fooles, and slowe of heart; he doth at all

Iohn 4. v. 18.

Luke 24. v. 21. v. 25. & v. 27.

all hands alleage his reasons, ἀρξάμενος ἀπὸ Μωσέως, &c. Beginning from Moses, and from all the Prophets.

Lastly, how after he had reprooued his Disciples for sleeping, whilst he himselfe was praying in the Garden, he doth immediatly vpon it excuse their error; The spirit (saith he) is willing, but the flesh is weake; whosoeuer therfore would reclaime his friend, and bring him to a true, & perfect vnderstanding of himselfe, he must neuer reprehend him, but he must quote his reason, and second it with the sweetnesse of some kinde and friendly consolation.

He must not doe it publikly

likly and before such as peraduenture would but entertaine themselues with laughter, to the great disparagement of his sufficiencie.

An open admonition is an open disgrace. Hee that doth it, I account him no better than mine enimie; he seekes not to correct my passions, but to please his owne. Hee must auoide all rashnesse of words, all harshnesse of voice. Hee must temper his Vinegar with Oyle; and when hee hath giuen the stroake, apply the balme. In vs it is a part of charitie; in Ministers a point of dutie.

There was placed by gods appointment in the Arke of the couenant, the Rod of Aaron; 1. King 7. 29.

Aaron; a Pot of Manna; and the Tables of the lawe, to ſhewe vs that the Miniſter, who indeede is rightly called, is nothing elſe but the Arke of gods Teſtament, ſhould haue in him the Manna of pleaſing conſolation for the good, the Rod of correction for the wicked, and the Tables of the lawe, that is the Tables of vnderſtanding and diſcretion for all. Salomon to inſtruct vs in the like, cauſed both Lyons, Oxen, and Cherubins to be engrauen vpon the baſes of the Temple.

Lyons to ſignify vnto vs the ſeueritie, which a Miniſter is to exerciſe againſt the bad; Oxen to denote the mildeneſſe, wherewith he

he ought to practiſe ſuch as are good; Cherubins to expreſſe the knowledge that ſhould accompany his words to make them pleaſing, and profitable to all.

To a heart fully reſolute, Counſaile is tedious, and Reprehenſion loathſome. It will not be amiſſe therefore to giue him leaue a little to vent his heart, and then to ſet vpon him, when he is more calme, more capable of reproofe. If cõtraries encounter, the conflict muſt needes bee dangerous. There can be no agreement betweene Cæſar, and Pompey, but one of them muſt vaile: if a houſe be on fire we ſeeke not ſo much to quench it with water, as by pulling downe the next, to make

make the want of fuel diminish the flame. But if a superior, or a magistrate shal perceiue one that is vnder his commaunde and iurisdiction, ready to plunge himselfe into some vile extreame, hee may boldly threaten and reprooue him. One Passion doth often cure an other. A gentle potion workes but a weake effect in a strong body. It is in sinnes, as it is in soares, some cannot be cured but with Corsiues; nor some amended but with menaces; the way to ouer-rule them in their disordered motions, is to ouer-awe them.

Argue sapientem, et diliget te; Correct a wise-man and he will loue thee; but hee that is voide of vnderstanding,

ding will laugh thee to ſcorne.

To reprehend a foole is to caſt pearle before Swine; he knowes not the benefit of Correction, and therefore he refuſeth it; but alas it happeneth to him thereafter.

Adam, and *Eue*, becauſe they did reply when God reprooued them, their puniſhment was greater than it ſhould haue bin. He curſed *Cain*, becauſe he kickt againſt him, when he ſaid, *Numquid ego ſum cuſtos fratris mei*? Am I my brothers keeper? He chaſed *Saul* out of his preſence, becauſe hee contradicted *Samuel*; but pardoned *Dauid* becauſe he yeelded to the rebuks of *Nathan*.

And Christ when hee sawe how patiently his Disciples did submit themselues to his reproofes in the 26. of *Mat. Dormite iam, et requiescite*; Now sleepe, (saith he) and take your rest.

The reprehensions of a friend are like sweete balls, wherewith hee washeth away the spots, and staines of sinne frō out our soules; there is nothing that brings vs to a truer knowledge of our selues. It is an Axiom in Philosophie, that *Posito sensibili super sensorium non fit sensus*; there can be no sense, vnlesse the obiect be somewhat remoued from the instrument. We can hardly see those imperfections, and defects, which harbour

harbour in our owne bosome, but others may easily discerne them.

A iust reproofe is like the rod of Aaron: if we hold it in our hands, it flourisheth; that is, if we esteeme of it, it doth vs good; but if wee cast it on the ground it becomes a Serpent; that is, if we neglect it carelesly, it doth encrease our fault, it multiplies our sinne.

If Vices haue attained to their full strength, and stature, and consist not so much indiuidually in some as generally in all, I should thinke it better with *Tiberius*, to passe them ouer with a Sponge, then by painting them out with a pencill, *hoc assequi, vt palam fiat,* Tacit. Annal. lib. 3.

fiat, quibus vitiis impares simus; make the world a witnesse of our weakenesse, and withall shewe such as are our enemies, how they may assault vs with aduantage to themselues, and preiudice to vs.

Of

Of Iniuries and Indignities.

TRue valour is not headstrong; Obstinate opinions are not of her company; nor selfe-will'd Resolutions of her counsell: Shee stands not vpon termes of honour and reputation with her Fortune, but willingly treades the path to which necessity doth driue her. Shee discommendes that courage, which rather then strike saile, would perish

riſh in the ſtorme: her mettell is more pliable then ſo; ſhe had rather bow then breake. If her paſſage bee ſo low, that ſhee cannot through it vpright, ſhe will not let to ſtoope; and when a tempeſt threatens her with ſhipwrack, ſhe delaies not to caſt out ſomething, to ſecure the reſt. If her diſſignes ſucceede not one way, ſhe aſſaies another; & thinkes it better to looſe a little, then endanger all. She will not like *Æſops* dog, for greedines of the ſhadow, forgoe the ſubſtance.

The Beauer when hee heares the houndes, hee knows for what they hunt; and immediately to ſecure his skinne, he biteth of his ſtones. Nature hath taught both

both it and vs, how to preserue our selues; and who can taxe her preceptes, as deficient?

That Spirite is prodigious, which rather thē shake hands with inconuenience, woulde cast it self into the iawes of danger. It is the part of a wise man to make a vertue of Necessity, and with a setled countenance to swallow down vpon an vrgent extremity, the bitter potion of indignity. If, when the winds do storm, he cannot harbor where he would; hee will anchor where he may.

Augustus had aduanced *Agrippa* to so hie a spheare, that as *Mæcænas* most wisely did aduise him, hee must eyther put himselfe vpon

the dice by killing him, or be content to take him for his ſonne in law, which could not but much obſcure the ſplendour of his imperiall Maieſty. His beginnings were ſo baſe, and diſcent ſo meane, that *Caligula* was wont to deny him to be his mother *Agrippinas* father; and to affirme that *Auguſtus* had inceſtuouſlie begot him vpon *Iulia*, rather then hee would acknowledge himſelfe to bee his Grand-child; yet *Caſar* to free his crowne from checke, ſubſcribes to his demands.

Led with the like reſpects was *Alphonſo da Eſte*, Duke of Ferrara, when hee tooke to wife *Lucretia Borgia*, the daughter of *PP*, *Alexander* the

the VI. Her brother *Valentine* moſt greedily hungered after his dominions; hee had no choice, but either he muſt marry her, or marre himſelfe.

There is courage euen in retreat; and to be valourous is not alwayes to be venterous. A generous and heroicke ſpirit will yeelde to Fortun, as he ſees occaſion. He will not ſtriue to ſwim againſt the waue, to ſayle againſt the winde. The greatnes of his minde giues place to the weakenes of his meanes: when he cannot what he would; he wils but what hee can: & thinks thoſe plots and counſels to be beſt, which though they be inglorious, & want that luſtre, which proſperitie

might lend them, are yet conuenient to bee followed in regard of circumstance.

Non sumit, aut ponit secures,
Arbitrio popularis aurae,

Hee feares not the adulterate Censure of a senslesse multitude; nor doth he care how prepostrously the vulgar comment vpon his proceedinges. Let them conster his meaning, as they wil, whether they take it with the right hand or the left, he is still the same. He will not be ashamed to biasse, when hee sees there is no hope of attaining to the mark, by running right.

K. *Charles* VII. to work a reconcilement betweene himselfe and *Philip* Duke of

of Burgundie, his homborn homager, did thinke it no diſparagement to his perſon, conſidering the ſtate of the preſent, to ſend vnto him the Lord high Conſtable of France, the Chancellor the Marſhall, and diuers others of his Peeres; who in the name of the King their Maiſter, before a great aſſembly demaunded pardon of him for the death of *Iohn* of Burgundie, his father, excuſing the vilenes of the fact, vpon the vnaduiſednes of their Prince; who thereupon pronounced before them all, that for the honour which he bare to God, and the compaſſion which he had of the people hee was content to pardon him. This degrading of his dig-

dignity, was the raising of his estate.

The difference between the Duke and him, was a blot which the English plaide vppon. Hee knew that if they entered vpon it, he might bid farewell to the gaine. And therefore well and wisely were all meanes embraced, that might afoord him any meanes to auoide it.

Annal. lib. 6. *Euersio rei familiaris dignitatẽ, ac famam præceps dat,* saith *Tacitus.* There is no worship, where there is no wealth? Honour depends not vppon Fortune, but in her transcendent. Respect is neuer to be found, where there is no Reuenue. The reputation of a man is grounded

grounded on his rentes; & from the quantity of his come proceedes the quality of his credite. Where Honesty therefore is not offered violence, nor Piety enforced to complaine of preiudice, a man may lawfully, and without feare of any scandalous or ignominious attaint, morgage his titles, to redeeme his state; for being peaceably possest with this, he may easily recouer the other.

If an iniury bee offered me by my superiour, I will receiue it, and returne him thankes. To take notice of it as a wrong, is to inuite him to do it again. I wil shadow my discontents with smiles, when they proceede from those whose fortunes

are

are higher by many ſtories then mine owne: *Facient iterum, ſuſe feciſſe crediderint*, ſaith *Seneca*. And what auailes it the Lambe to haue the better cauſe, if the wolfe haue the ſtronger teeth? Iuſtice is ouer-awde by violence; Greatneſſe takes pleaſure in oppreſſion; nor can poore Innocency finde a Counſeller to pleade her cauſe againſt the mighty. Tis madnes to kick againſt a thorne, to ſpurne againſt a ſtone. He that ſhootes at the ſtarres may hurt himſelfe, but not endanger them. I will ſhunne their anger therfore like a ſtorm, but yet ſo warily, and with ſo good aduiſe, that I may not ſeeme to doe it.

One part of Security cō-

ſiſtes

siſtes in this, not to profeſſe the ſeeking of it. This feareful auoiding of a thing inferres a ſecret taxation of the ſame; and to decline from any man vpon ſuſpition, is nothing in effect but to accuſe him. He muſt bee therefore very circumſpect, that goes about to ſettle his owne ſafety. If the ruine of it bee threatened from the cloudes, oppoſition is vaine; and to expoſtulate is very doubtfull. The earthen Pipkin when it encounters with the braſen pot, muſt neuer hope for other then a tragicall Cataſtrophie; and hee that conteſteth with the mighty, cannot but bee the fatall ſubiect of a bloudie Scene.

If an affront be done me by

by an equall, I wil confront it with a more open Spirit. *Veterem ferenda iniuriam inuitas nouam*; saith the Mimike. To pocket vp one wrong, is to allure an other. Malice delights to set her foote vpon the throate of Mildenesse; and Insolence is not ashamed to trample on the neck of Patience. The Asse doth neuer want a burthen; because he neuer denies to beare one. *Alcibiades* reports of *Socrates* his fellow Souldier, that after the discomfiture of the armie, he found *hm* in the Rereward of those that fled, marching his ordinary peace; & viewing friend, and foe with such a countenance, as encouraged the one, and signified to them

that

that he would not part with his bloud but at an honourable rate to whomsoeuer should attempt the purchase of it; and by his feareless neglect of them, he saued himselfe.

Men doe not willingly fasten vpon these. They leaue the Lyon to pursue the Hare. There is nothing betraies a man so much to danger, as an inconsiderate desire to auoide it. We must take heede, that our feares bring vs not within the compasse of contempt; & *ne dum nolumus calcari, videamur posse calcari*; and that, whilst we are vnwilling to be troden on, we shewe not mischiefe the way to treade vpon vs.

There are many that in nature

nature are like the Nettle; if thou touch them fearefully they ſting thee; but if thou handle them roughly, thou depriueſt them of that offending, and hurtfull qualitie.

If ſuch as are below me, labour to diſgrace me, I will neglect them, and like the noble ſorte of beaſts, that are not mooued with the barking of leſſer Curs, I will onward ſtill; and ſcorne either to change my path, or alter my pace. Hee that complaines of wrong, diſableth himſelfe; & giues in derogation of his owne ſufficiencie and worth, a wealthy argument of ſuperioritie in him that did it. For to grieue that hee had the worſt, is nothing elſe but

but to graunt that hee was the weakeſt. Witneſſe that common Prouerbe of our owne, which without exception affirmes, that ſuch as thoſe, goe alwaies to the wall.

The end, and ſcope of an iniurie, is to affect with ill the perſon of a third. Wiſedome preuents the effect thereof in hers. Nothing is ill to them, but that which is diſhoneſt; and as for that, it neuer quarters, where Vertue keepes; it neare preſumes, where Pietie preuailes.

He that is thorougly ſettled, and compoſed in himſelfe, mooues in ſo high an Orbe, and at ſo far a diſtance from the earthy boſome of malicious, & ill-diſ-

poſed

poſed men, that their vnſauorie belchings, and exhalations cannot poſsibly annoy him. *M: Cato*, when a certaine fellow that vnawares had ſtrooke him in the bath, came afterwards to giue him ſatisfaction, I remember not (ſaid he) that I was euer ſtrooken: Hee thought it better *non agnoſcere, quam ignoſcere*, not to acknowledge, then forgiue. And when *Lentulus* had ſpit in his face, as hee was pleading, hee wipte it off, and ſaide, he would maintaine ſuch were deceiued, as did deny that *Lentulus* had a mouth.

Socrates receiued a blow vpon the head, and ſaide no more, but that it was great pittie, men did not knowe, when

when they ſhould neede a helmet. They found no fault with theſe indignities, becauſe they did not feele them.

Their mindes were eleuated a pitch aboue the reach of Contumely. The abuſe of their perſon did no more offend them, than the violating of an Image doth endanger the Deitie.

Of

Of Temptations.

MAns life is a continuall warfare: He cannot passe from the womb to the cradle, but one or other of his enemies will still assaulte him. There is no country but can yeeld a *Pharaoh* to destroy him; no clime but can afford a *Herod* to pursue him; *Nascitur ad laborem: sicut auis ad volandum*: It is as naturall for him to suffer hardnes, as it is for a fish to swim,

Iob. 5. v. 7

swimme, or for a bird to flie. His birth is but an entrance into this life, where in the sight of heauen, hee must endure for a triall of his valour, the furious shock of many fierce incounters. And whilst he soiournes in this campe, he must not hope for any holie-day; His trauailes can haue no rest; his labours can haue no end. The hatred, which his aduersaries beare him, is so great, that he must neuer looke for any peace, for any truce, or *Interim* at all.

If he sound not an allarum in his owne tents, hee shall heare the summons to a dangerous conflict from the midst of theirs. He must neuer therefore be vnarme d

med, but ſtand continually vpon his guard, with the ſhield of faith in one hand, and the ſword of the Spirit in the other. For it is not with fleſh and bloud alone that he muſt wreſtle; but with principalities, & powers; with worldly gouernors, and with the prince of Darkneſſe, that worketh in the children of diſobedience. Nor is the reward which is propounded corruptible, that he ſhould growe careleſſe, but a crowne of immortall glory, which God himſelfe hath prepared, to beutifie therewith the temples of the Conquerour. There is no man that ſhall enioy it, but hee that combats as he ought to doe; ſaith

Paule

Paule to *Timothie*.

The skill of a Pylot is vnknowne but in a tempeſt; the valour of a Captaine is vnſeene but in a battaile; and the worth of a Chriſtian is vntried, but in temptation.

We preſſe the grape, for to expreſſe the iuyce; and when we cheapen an earthen veſſel, we knock vpon it with our hands, and iudge of the ſoundneſſe of it by the ſound.

This earthly Globe is but a Theater, on which the Lord hath placed vs, to get ſome proofe from hence of our ſufficiencie. Death will aſſaile vs; the world will entice vs; the fleſh will ſeeke to betray vs, and the Deuill to deuour vs. But let

not this deiect our ſpirits. Let vs conſider that the King of Kings is our ſpectator, and that his ſonne Chriſt Ieſus hath already vndergone theſe trialls for our encouragement. Hee hath marched vpon the bellies of our enemies, and vpon their heads erected the trophies of his victories. He hath pluckt the ſting out of the mouth of death; ſhe is not now ſo dangerous as ſhe hath bin. The way to ſhunne the violence of her furie, is to ſtrip our ſelues of worldly pleaſures, and to offer her the combat euen in our ſhirts. She is like a pyrat, that neuer ſets vpon a ſhip, but when there is hope of ſpoile.

Iob

Iob wooed her in his miſerie, but then he could not winne her: whereas the rich man in the Goſpell did no ſooner ſolace himſelfe in his abundance, and bid his ſoule make merry with her ſtore, but preſently ſhe faſtned on his collar, ſhe cut his throat. Malicious death, yet leſſe malicious then thy companion the world, is treacherous and deceitfull.

A man may eaſily ſecure himſelfe from open, and profeſſed enemies, but from ſuch, as vnder a pretence of amitie, doe goe about to ouerthrowe his ſafetie, there is no ſanctuarie. Being guld with ſhaddowes, and impoſtures, he draweth vp the Portcullis of his heart, and

laies the gates thereof wide open to his owne ruine. Who would imagine that a pleasing countenāce could harbour villanie, or that a smile could sit vpon the face of mischiefe? yet such is the world. *Arridet* (saith S. *Ciprian*) *vt sæuiat*; *blanditur*, *vt fallat*; *allicit*, *vt occidat*; *extollit*, *vt deprimat*. She is like a Courtisan, that for her owne aduantage, can entertaine thy appetite with wanton dalliance; but of a setled loue will make thee no assurance; when thou thinkest thy selfe most interested in her, then is it likely thou art fartheſt frō her.

She is like *Absalons* Mule, that went from vnder him in his greatest neede, and left

left him hanging in the midst of danger.

Some haue compared her to the Sea in three respects: first, for her vnquietnesse *Impii quasi mare feruens, quod quiescere non potest*; saith the *Psalmist*: The wicked are like an Ocean, that cannot rest from raging.

It happens often-times that in the Church of God, where the waters of *Siloe* should runne with silence; there is nothing heard, but the tempestuous roaring of some gulf, or *Caradupe*. Such as beare office in the same are partly cause of it. Their hearts and mindes were neuer so thoroughly seasoned with the salt of heauen, as was requisite, and conuenient.

They ſuffer themſelues to be ſeduced by Vanitie, & care not to be troden vnder by Temptation.

Secondly, ſhe is likned to the Sea becauſe of her vnſatiablenes. All riuers doe repaire to that, and yet it riſeth not; all vices doe reſort to this, and yet it ſwelleth not. For whatſoeueris faultie, & defectiue, be it in the words, or in the workes of men, is either hatched by auarice, or pride; or if by neither of theſe, it is the ſpurious iſſue of incontinencie. And theſe are thoſe three infernal lakes, which riſe out of the very mouth of hell, and fall into the boſome of the world, but cannot ſatisfie her.

Quo plus ſunt potæ, plus ſitiuntur aquæ.

Thirdly, ſhe reſembles the Sea, by reaſon of her bitterneſſe. A diſtempered Palate cannot but iudge prepoſterouſly of dainties; nor a depraued vnderſtanding of delights. That which it thinkes is pleaſant, is not ſo.

The fiſhes perceiue not the ſaltneſſe of the one, becauſe they are nouriſht in it; nor wordlings the vnſauourineſſe of the other, becauſe they are accuſtomed to it. But I will ſtep from hence, to giue a touch at a home-bred rebell, a factious Noueller, & a domeſticall diſturber of our

Weale.

The Deuill is vnable of himselfe to compasse his desiers. *Debilis est hostis, et non nisi volentem vincit.* He is to weake an enemie (saith S. *Hierome*) he cannot vanquish any, but such as are willing to bee ouercome. Yet lets hee not to manage all occasions for his owne aduantage, and to benefit himselfe by our negligence.

1. Ep. cap. 5. v. 8. He goes about (saith *Peter*) like a roaring Lyon, and seekes continually whom he may deuour. His craft is to incense the subiect against the soueraigne, the flesh against the spirit; that this little Common-wealth of ours, being seuered, and deuided into factious partialities,

Luke 11. v. 17.

alities, may no longer ſtand. It is hope of her aſſiſtance that emboldens him.

Thoſe that can keepe her vnder, and in awe, need neuer feare, what hee can doe vnto them. But this alas, is both difficult, and painfull, and cannot be effected but with watchfull obſeruation. She lulls our *Sampſon* in her lap, and like a flattering *Dalilah*, when the eies of it are cloſed with ſleepe, ſhe depriues it of the gifts of Grace, & then betraies it to the Philiſtine. Man of himſelfe is no waies able to reſiſt the force of her allurements, but he that truſteth in the Lord, *Sicut mons Sion non commouebitur in æternum*, ſhall ſtande as Pſalm. 125. v. 1.

immoueable as the mount of Sion which ſhall remaine for euer. But not to moue too long about one centre; wee muſt not ſo rely vpon the prouidence of heauen, as to grow ſlicke or negligent in the purchaſe of our owne ſafety.

Vita iſta, ſine tentatione duci non poteſt; *We cannot liue without temptation*, ſaith Saint *Auguſtine*: If it were wanting, what would become of Patience, and the reſt of thoſe heroike Vertues, *quæ verſantur circa difficilia*, that loue not to walke but vp a rough and craggie rocke; nor to trie maſterie, but with a ſterne and ſtubborne foe *Marceſcunt ſine aduerſario*; They languiſh without an aduerſary. Motion

Κίνησις κρατύνει ἀργὴ δὲ τύκει.

tion is the ſoule, which giues them life; and Reſt is the worme which doth conſume them. God therfore to maintaine them in the breaſtes of his, doth ſtil employ them. Hee loues not to make a wanton of a righteous man: hee will neuer ſuffer him to want occaſions, to keepe himſelfe in breath. Some accident or other ſhall take the wall of his proſperity, and with affronts prouoke him to the combat: hee will omit no meanes to harden him: hee ſtrikes him, to ſee if hee bee ſound; hee ſhakes him, to ſee if he be ſetled.

The Captaine ſelectes the choiſeſt of his Soldiers, when there is doubte or danger in the ſeruice: and

as

as for them, they thinke it an honour, rather then a wrong; and redouble their valour, to legitimate his iudgement. The like doth hee, that hath the Lorde of hoasts for his Commander, and his Generall. Hee will answere the proudest challenge that can bee sent him by *Temptation*; but yet without presuming vpon the weakenes of his foe, or vpon the assistance of his leader. He will not dally with his aduersary, nor endanger himselfe, to shew him play: but seale him his bloody passport out of hand, and send him to his fatal Rendezuous at first.

Dead mè cannot bite.

Wisedome will builde vpon a sure foundation; οἱ τιθρεχώτες ὐ δακνύσι, sounds better

better here, then in the throate of murder; and may be practiſed with more lawfulnes, then in the way to Greatenes. It is not amiſſe to make all ſure, and with that kingly ſhepheard, to wound *Goliah* in the heade, before hee can aduance his hand. Our Sauiour Chriſt hath taught vs by his owne example, that in theſe conflicts, to fight vpon aduantage, is not diſhonourable. Our warrant is his worde; our precedent his practiſe: Temptations could no ſooner peepe out of the ſhell, but he deſtroied them: Sathan could no ſooner approach him, but he repelled him with a *Scriptum eſt*, and ſo muſt we.

Sin is a ſlippery Serpent, ſaith

(ſaith an auncient Father) *Et niſi in Capite teneatur, totus ſtatim illabitur*; if the head of it be in thy throate, the reſt thereof will in.

He that giues way to the ſuggeſtion of an euill Thought; can hardly ſtop the conſent of a depraued will; or ſtay the working of a wicked hand: The head of this ſame hel-bred ſnake is wrigled in, and woe is he; the body and the tayle thereof muſt follow after.

There are ſome that againſt an Eaſter, ſuſpend the rage and fury of their malice; they make that bleſſed, and that glorious day, the Sabbath of their inueterate, & brutiſh hatred; intending (as appeareth by the ſequell) as ſoone as it is paſt,

to

to ſpread again the colours of their indignation, and breath a freſh defiance in the face of their aduerſary. Theſe for the time depriue him of his taile; but the heade and the body liue within them ſtill.

There are others that will not do that which is euill, nor yet conſent to the doing of it; but neuertheleſſe their thoughts are fooliſh; their imaginations vaine; They haue hackt his body, they haue cut his tayle, but yet his heade is mouing. Hee that would vanquiſh him outright, muſt bruſe him there: If that bee ſound, hee will ſtill be medling. Gen. 3. v 15.

The ſhephearde cannot ſteppe aſide, but the wolfe is

is ready to seize vpon his flocke. Our Sauiour when he retired himselfe into the garden, to pray apart from his Apostles; he knew the Prince of darkenes would assault them, and trie if by threatening them with the Iewes, he might not moue them to abandon and forsake him; or if of themselues by seeing those vile and base indignities whereunto he was subiect, they would not slumber in the beliefe of his Diuinity; or last of al, if oppresst with terror, they might not forget to repaire for succour to the rocke of their defence; afore hee left them therefore, hee gaue them armes, and shewed them how they should resist the thiefe, καθίσατε, *Sit down,*

downe, said he; γρηγορεῖτε καὶ προσεύχεσθε; *Watch & pray, that ye enter not into temptation*; but they like *Vere galeati Lepores*, stout in their words, but cowardes in their deedes, no sooner saw the approach of the deuourer, but in stead of sitting still, they fled; in steade of watching they slept, and when they should haue praide, the chiefe of them denide him. Wretched had they been in generall, if by his prayers they had not beene relieued.

Such as are strong in faith, may well be tempted, but the gates of Hell cannot preuaile against them. They vnderstand not the Dialect of Feare; nor doe they know the sense of a

retreate.

retreat. Their courage is like their Captaines. They haue their graue at their backe, nor will they fal but into that; but all men are not of this making.

Some there are that howsoeuer the enemy cannot vanquish them, he getteth ground of them: and these are like the daughter of the *Canaanite*, somwhat sorely tormented with a Deuill. Others again, that hauing yeelded themselues his prisoners in the assault, can neuer be redemd but by Repentance; & these are figured by that same dumb Demoniake in the Gospell. Last of all there are some, that hauing ransomed themselues from his captiuity, do fall iuto it againe, & the end

Mat. 15. v. 22.

Luk. 11. v. 14.

end of these is worse then their beginning. Hee will be sure, they shall not scape him then. Seuen spirites more, and euery one more raging then himselfe, are hired to detaine him. But there are many meanes to dispossesse them all; as by Humility and Charity, by Praier and Fasting, which indeed, if accompanied with the rest, is most powerfull and effectuall in this case.

Adam stoode fast in Paradise, as long as he did fast; the apple was no sooner in his mouth, but the deuill was in his maw. Through Gluttony wee lost the ioyes of heauen; by being abstinent, wee must recouer them againe. Sathan

than is like a Fiſh, *natus in fluuiis, moritur in ſicco;* he liues in the ſea, but he dies vpon the ſhoare.

Of

Of Reconciliation, and Peace.

HVrts are not heald with hurts, nor wounds with wounds.

To wrong another, is not the way to right thy selfe. It is rather a meanes to discouer thy weakenesse, then to recouer thy wants.

Ierusalem is new erected; among her Cittizens, there is now no thirsting for reuenge.

The law of Retribution is disanuld amongst them. It is not a *dictum est antiquis*, but

but a *dico vobis* which they follow. An eie no longer for an eie: a tooth no longer for a tooth. That impious exclamation of a more impious wretch,* ἢ μ' ἀναείρ, ἢ ἐγώ σε, resounds not within the compasse of her walls. She thinkes it strange and barbarous for men to combat without *mission*; and to bury their contentions, but in the ashes of each others ruine.

* *Either kill me, or I lekil thee* t'was vttered by *C. Cæsar*, whē he prouoked *Iupiter* to fight for thundrng whilst hee heard his Minstrels.

The Sunne of righteousnesse hath shined vpon her face, and with his beames enlightned so the mindes and vnderstandings of her inhabitants, that now, they doe not onely restraine their handes from hurting, but their heartes from hating.

ting. Hee that ſmiteth any one of them vpon the right cheeke, ſhall ſee, that he will not grieue to turne to him the left; and when he ſues him for his coate, hee will withall ſurrender him his cloake.

The doctrine of the Scribes and Phariſies is condemned amongſt them as defectiue. They know that if their zeale exceede not theirs, they cannot enter into heauen. Their anger therefore ſhall not outliue a day. The Sunne ſhall neuer goe downe vpon their wrath; nor ſhall the ſtars be witnes of their Furie.

They knowe that vengeance is the Lords, & that he will repay it: they likewiſe

likewiſe knowe that for man to practiſe it, is to vſurpe vpon his Maieſtie, & vnaduiſedly to ſnatch the ſword out of his hand. But alas? there are many ſheep in the flocke, that are not of the fold.

Strangers, and forrainers haue gotten in, and ſeated themſelues amongſt them, that thinke it a ſigne of valour, to lay aſide the countenance of Peace, till ſuch time as they be able to cry quittance with their aduerſarie; whereas indeede, according to the ſaying of the Satyriſt,

M

minuti
Semper, & infirmi eſt animi,
exiguique voluptas
Vltio

Iuuen. lib 5. Sat 13.

It

It is a pettie, faint,
and feeble minde,
That in Reuenge
doth any pleasure find.

Hence is it, that none are so much delighted with it, as weaker women, and such as are not seasoned with the spirit of knowledge.

Iames, and *Iohn*, when the Samaritans would not receiue their Mr. grewe presently impatient. Wilt thou that fire (said they) come downe from heauen, and destroy them all? but hee rebuked them, and said they knew not, of what spirit they were. Luke.9. v.54.

When hee himselfe therefore was brought vnto the Crosse, and there reuiled by those Iewish Canniballs, that were about him, he was so farre from being mooued, and incenst against them, that howsoeuer the least breath of his mouth could in an instant haue brought destruction to deuour them, yet his reuenge is only this, Father forgiue them; Luke. 22. v. 34. οὐ γὰρ οἴδασι, τί ποιοῦσι, for they knowe not what they doe.

Vnder the Lawe, Truth tooke a strict examination of offence, and Iustice did seuerely punish it: but since the gracious comming of the Gospell, Mercie, and Peace haue alwaies beene at hand, to temper their proceedings.

proceedings. If Truth examine the delinquent, mercie aduiseth her to looke if he did not fall through ignorance, through weakneſſe, or temptation: For wicked facts are oftentimes extenuated by circumſtance. If iuſtice goe about to puniſh him, then preſently comes Peace, and wills her, not to confound him, but to reconcile him to his maker, to his neighbour to himſelfe. And thus is verified that saying of the Pſalmiſt, Mercie, and Truth haue met: Righteouſnes & Peace haue kiſt each other. Pſalm. 85 v. 10.

The Language of the Lord is Peace He wil ſpeak Peace (ſaith the Prophet *Dauid*) to his people, and to Pſalm. 85 v. 8.

Saints.

In a word, our God is the God of Peace, so much delighted in Vnitie, that if thou bring him an offring, and art at enmitie with thy brother, hee sends thee back immediately from his altar; and is content to forbeare thy seruice, till thou be reconciled.

Mat. 5. v. 24.

Mat. 18. v. 34.

If thou deny to doe it, he waxeth wroth, and cleane annihilats, & makes voide the graunt of those spirituall graces, which hee had before bestowed vpon thee, as did the Mr. by that merciless and cruell seruant in the Gospell.

The promise of remission is conditionall: He shall not haue it, that will not giue it. Of all the petitions, which

which our Sauiour Christ hath taught vs in that forme of prayer, which he prescribed to his Disciples, this alone is to be askt comparatiuely, and with reference to our owne facilitie, *Forgiue, as we forgiue.* So that hee which remitteth nothing, must neuer hope that any thing should bee remitted him. In vaine shall he pray for it; for whilst he praies hee prayes against himselfe. He may knowe, by what hee giueth out, what is to bee receiued in. There is a *Si*, and a *Sicut* in it; an If, and an As.

The first deuotes vnto vs the action it selfe; and the second the manner of performing it. I will therefore pardon, that I may bee

pardoned; and ſo pardon, as I would be pardoned. Let mine enemie be as inflexible, and obſtinate as he wil, my minde ſhall not be faſhioned by his example. I will omit no meanes, that may afford me meanes, to pluck the ſting out of the mouth of hatred.

There are three things, that mitigate the raging of a diſtempered man.

The firſt is an humble carriage: the ſecond is a friendly guift: and the laſt is a powerfull and ouerawing threate. If he bee proud, humilitie will pleaſe him; and therefore *Dauid* in the 1. *Sam.* to pacifie the wrath of *Saul*, did ſo abaſe himſelfe, that when hee might

1. Sam. 24. v. 15.

might haue cut the thread of his life, hee did but ſnip the lap of his garment, and in diſgrace of himſelfe, pronounced, that he hunted after no better, then the carkas of a dog; and did purſue no other, then a flea. If he be couetous, a gift may happily preuaile. *Iacob* in his returne from *Laban*, fearing the diſcontentments of his brother *Eſau*, that came againſt him, bethinkes himſelfe how to auoide his anger, and in the end, *Placabo illum muneribus, quæ præcedunt, poſtea videboillum*; I will firſt (ſaide he) appeaſe him with a preſent, and afterward ſee his face.

τὰ χρήματ' ἀνθρώποισιν ἐυρίσκει φιλεῖς.

Aurea ſunt vere nunc ſæcula; plurimus auro
Venit honos; auro conciliandus Amor.

Ouid: de Arte amand: lib. 2

Theſe golden times, doe gold ſo much admire
That none will lend their Friendſhip, but for hire.

A dog will not be ſtilled, but with a bone. And *Cerberus* will ſwell againſt *AEneas*, till wiſedome caſt into his iawes.

Virg: AEneid. lib. 6

Melle ſaporatam, et frugibus offam, a morſell, that doth like him; and then *immania terga reſoluit*, he forgets his malice, he forgoes his rage.

χρυσῷ δ' ἀνοίγει πάντα, καὶ δι' ὀχυρὰς πύλας.

But if thine aduerſarie be timorous, and more in vaunts

vaunts then in valour, a threat may ſooner peraduenture bring him in. His courage will be ouerwhelmed with feare; and like the *Gibeonites*, hee will purchaſe his peace by Stratagems, before he will encounter with a *Ioſhua*. Ioſhu. 9. v. 24.

The fleſh likes well of this; and when neceſsitie requires can be content to vſe the other: the firſt is ſomewhat harſh, and goes againſt the haire: It thinks it a diſhonour to ſubmit ſo farre.

But the practiſe of our Sauiour Chriſt in the reclaiming of a deuill (ſo he counted *Iudas* that Apoſtata) doth cenſure this opinion as erroneous. It was the firſt he tried. For

(not to flatter our ſelues in falſe conceits) what greater humilitie could there bee, then for the Mr. to proſtrate himſelfe before the ſeruant, and to waſh his feete? But when he ſawe this did no good, he tryed the ſecond.

And what richer preſent could he giue him, then himſelfe for foode? The laſt, which men delight in moſt, the mildneſſe of the Lambe approoued leaſt: He did not vſe it till he was enforced; and then he came vpon him with a *Væ; Væ hominí &c.* Woe be to that man; ſaide he, Well had it gone with him, if he had neare beene borne: But nothing could reuoke him, for he was a diuell.

There

There are ſome, that when they ſee themſelues to be the weakeſt, are willing for the preſent to reconcile themſelues vnto their aduerſarie; but it is with an intent, to take the aduantage of the future; and with hope, that they ſhall afterwards effect that which they cannot then. If I perceiue this humour in a man, & knowe the ground of it to be diſtruſt, I will deale with him as *Auguſtus* did with *Cinna*: *Once more* (ſaid he to him) *I giue thee life, firſt as to an enemie, now as to a Traitor and a Parricide: Let loue and friendſhip from this day forward beginne betwixt vs; let vs contend, vtrũ ego meliore fide vitam tibi dederim, aut tu debeas*; whether the

the Credutor or the debter be the honeſter man. Or, I will vſe him as the Venetians did the Duke of Mantua, their deadly enemy, when in ſtead of depriuing him of his eſtate, they made him their Captaine Generall. I will tie him ſo faſt vnto me with cordes of kindnes, and humanity, that he ſhall neuer bee deſirous to goe from me, Though hee deceiue my truſt at one time, I will trie him at another. The Soldier receiueth many woundes, and yet abandons not the warrs; the Sailer endureth many ſtorms, & yet forſweareth not the ſeas. A rocke will in time relent, and Troy though it ſtand out long, it yeeldes at laſt. Whilſt there is a Sun

to

to ſet I will not diſpaire of a good iſſue: *Non omnium dierum Sol occidit*, ſhall be my Comforter. But if I muſt needes ſhoot, as who can alwaies ſhun the occaſion? I will ſhoote as *Ionathan* did at *Dauid*, either ſhort, or gone, that whereſoeuer I hit, I may not hurt; becauſe I will not ſeeme deſirous to cut of the hope of reconcilement, or build my ſafetie on the necke of his.

Of

Of Pouertie.

THe worlde is neere hir tomb: hir Spirites are cleane ſpent; and now like a decrepit wretch, ſhee dotes vpon the treaſure which ſhee ſcorned in her youth. The time hath been, when among the Romanes, the poſſeſſion of a little golde, was counted a capitall offence.

Et leuis argenti lamina crimen erat.

And

And to bee Maſter of a peece of plate, was puniſhed as a Cenſoriall crime. *Cornelius Ruffinus* had beene Dictator in the commonwealth, yet did *Fabricius* degrade him for no other cauſe. Hee thought him vnfit to bee a Senator, that ſought to depraue good diſcipline by bad example. Their glory then (and then it was at higheſt) conſiſted no where more thē in their pouertie. Honour did think it no diſgrace, to court a virgine Vertue at the plough; nor to viſite an vntainted Valour vnder a ſmoakie roofe. But now there is a change of all things. For as the Poet ſaith;

Procedat vel Numa, vel qui Ser-

Iuuen lib 3. Sat. 3

Seruauit trepidam flagranti ex ade Mineruam,
Protinus ad censum:

What neede they queſtion his behauiour? He that is cloathed in purple, cannot but be honeſt; and hee that weares a mine vpon his backe, muſt of neceſſity be deemed a man of worth.

Manners are wanting, where there are no meanes; wit neuer harbors where there is no wealth: Can any good thing come out of Nazaret? Is he not the ſon of a Carpenter? Is not his mother called *Mary*? and are not *Iames* and *Ioſes*, *Simon* and *Iudas* his brethren? are not his ſiſters here amongſt vs? and doe we not know

know his breeding, and his bringing vp? Theſe are the Cenſures of a gawdie Weakeneſſe, that hath nothing to boaſt of but a glorious outſide, in derogation of a more able and ſufficient Spirit.

Wiſedom, if ſhe be poore is nere reſpected. The Client lookes vpon the Lawyers traine; and taketh him to be the better Counſellor that weares the better cloaths; let the beſt pleader of the world be preſent, if he once perceiue his coate be thread-bare, he wil none of him:

Ciceroni nemo ducentos,
Nunc dederit nummos, niſi
fulſerit annulus ingens.

On

On him alone large fees
he will beſtow,
That can moſt rings,
vpon his fingers ſhow.

And hence it is that as the Satyriſt affirmes,

Conducta Paulus agebat
Iuuen. lib. 3. Sat. 7. *Sardonyche; atq ideo pluris*
quam Coſſus agebat,
Quam Baſilus

Paul hired ſtill,
ere he approch't the barre,
Some precious ſtone,
that might be ſeen from far:
How ere he pleaded,
he wat ſure of more:
Then Coſſe, or Baſile,
euer got before.

Deſert, if ſhe be meane, may to the Cart: there is no

no roome for her in court, where iudgement lookes a ſquint, and caſtes her eyes but vpō outward adiuncts; vnleſſe ſhe be perfumed & ruffle in her ſilkes, let her auoide the gates of Greatnes: Few of theſe earthly ſunnes do ſhine vpon a wretched worme, or impart their brightnes to a waining moon. The lampe ſhall haue no oyle put into it, to maintaine her light, til they themſelues haue occaſion to vſe it. Their expences are prepoſterous. Their *Ephemerides* do much reſēble that of *Crates* the Theban: To ſome Buffonary Paraſite 6. thouſand crowns; to a Curteſan 600: *Et Philoſopho triobolum*: And ſcarſe three farthings to a man of merite

merit. Vertue they care not for; ſhe ſmels too ſtrongly for their company. *Exeat*, away with her: ſhe defiles the place: her outſide is not veluet, and that is it which offends their ſtomacke. Such as can clap a Lordſhip on their backe, and burie more in one rich ſute, then the reuenewes of a crowne came to in former times, ſhall ſtill be ſure of paſſage. No Groome ſhal interrupt them. All hatts are vaild at their approch, all knees are bowed; let them bee what they will;

Lenonum puer, quocunque in fornace natus;

The ſonnes of bawdry hatch'd in any ſtewes.

It

It matters not, the coaſt is cleare, and who is it but giues him way? But with the Poet;

Fingimus hæc, altum calamo ſumente cothurnum,
Scilicet, & finem egreſſi,
legemque priorum,
Grande Sophocleo quidàm
bacchamur hiatu,
Montibus ignotum Wallis,
cœloque Britanno.

Theſe things our pen but faines,
and writes the while,
She fits the lofty buskin
to her ſtile,
And hauing paſt the ſcope
of an Eſſay,
And gone beyond ſuch as haue
trac'd that way,
Tragedian-like diſhonoured
acts doth quote,

And

And ſtormes at things with
Sophocles his throat,
Not knowne to Wales high
mounts at any time,
Nor euer heard of in our
Britiſh clime.

Howſoeuer (to returne from whence we ſtraide) ſo great is the corruption of the world in generall, that if a man be neuer ſo rich in mind, if he bee poore in meanes, his heart muſt languiſh in obſcurity. The Princes of the Philiſtines will neuer call for *Sampſon* but to make them paſtime. Py'de Ignorance muſt bee aduanced whilſt true ſufficiencie doth periſh in her wants. There is no preferment to bee had for her, but by ſome ſlauiſh deiection,

on, or more ſeruile obſeruation. Mens eares are in their heeles, when ſhe is to ſpeake, and vnleſſe ſhee ſtoope, ſhee cannot poſſibly be heard.

There are ſome ſaith *Tacitus*, *quibus Fortuna pro virtutibus*; the goodnes of whoſe ſtarres ſupplies the want of good deſerts; and theſe ſometimes in their aſcent, caſt backe a looke on ſuch, as they know more able then themſelues, but alas! ti's but a looke of iealouſie, and with the eye of one that runneth in a race. They are afraide leaſt they ſhould haſten after them. Their helpe extendes it ſelfe to none, but ſuch, whoſe boſomes are more naked and vnfurniſht of all

abili-

abilities then their owne. They knowe there is no danger in a meteor; it may ſhine without hurt, or preiudice in the preſence of a ſtar, but the brightnes of a riſing ſunne obſcures them both. All men doe cheriſh Wiſedome, when they are to vſe her: They ſpeake her faire for their owne aduantage: but when their turnes are ſerued, they doe eſtrange their countenance, and talke not of her but in their ancient Dialect. Shee is poore, away with her: ſhee cannot but bee ignorant and vnfit to haue the managing of any matter of importance; nay, though ſhee bee able to effect it, they will not truſt her with it: It is impoſſible ſhee ſhould

ſhould bee otherwiſe then irreligious and prophane, and make a conſcience to preſerue her honeſty, by diſcharging her duty; let her proteſt, ſhee ſhall not be beleeued; let her offer to be depoſed, her oath ſhall not be taken.

Contemnere fulmina pauper,
Creditur atque Deos.

The poore is thought (though
ſhe be iuſt and wiſe,)
The Gods to ſcorne,
their thunders to deſpiſe.

A lie is wel accepted, if it bee vttered by authority; but Truth it ſelfe is ſcandalized, if it proceed from the mouth of Powerty: Nor muſt ſhe dare to ſpeake in

her defence.

Libertas pauperis hæc est;
Pulsatus rogat, & pugnis
concissus adorat,
Vt liceat paucis cum dentibus
inde reuerti.

Now all the freedome a poore
man can haue,
Is to take blowes, and yet take
paines to crane:
And after many knockes,
humbly to pray,
With some few teeth he may
depart away.

And hence it is, that many fall into temptation. A spirit that is not seasoned with the spirite, to free itselfe from these indignities, will set his life vpon a blot; & in a desparate resolution, hazard

zard his part of heauen, but procure his ranſome.

Flectere ſi nequeat ſuperos,
Acheronta mouebit.

If hee cannot compaſſe it by lawfulmeanes; he will try how to preuaile by other: and then that Spaniſh prouerbe muſt defend him:

A tuerto,
ò a derecho,
Nueſtra caſa
haſta el techo.

He cares not, if what hee doe, be either right or wrong, ſo it make for the raiſing of his Fortune. And thus hath Vice, by the contempt of Pouertie, beene entertained.

Oppression hath playd the *Rhodomont*; and vniust dealing, since riches were in credit, hath kept her revells in the hearts of men. No crime so hatefull; no attempt so lustfull, but is both knowne, and practised. Greedie desire brookes no limit. There is no end of her pursuite.

A world is not sufficient for our *Alexander*,

AEstuat infœlix
angusto limite mundi,
Vt Gyaræ clausus scopulis,
parvaque sc ripso.

The narrow boundes
thereof doe him displease,
As he were shut in
Guilde-halls Little-ease.

Hence

Hence commeth it to passe, that now, in euery towne one part of it is nothing else but prisons.

The number of Malefactors, since to be poore was counted ignominious, and reproachfull, hath so much exceeded, that as the Satyrist exclaimes.

Qua fornace graues,
qua non incude catenæ?

Now bolts, now chaines,
now heauie fetters beene
In euery fordge,
on euery anuile seene.

Whereas before one pettie iayle suffised a kingdome; so harmelesse, and innocuous were the hearts and hands of those meaner,

and lowe-borne times. I could adde more; but the humour of *Essaies* is rather to glaunce at all things with a running conceit; then to insist on any with a slowe discourse; and I feare in earnest, what Martiall spake in iest, or out of modestie,

Iam lector quæritur que deficitque,
Iam librarius hoc & ipse dicit,
Obe tam satis est obe libelle.

FINIS.

Reader there are many things through negligence depraued in this booke, especially a verse of *Virgil a*, page, 214
Where reade *Melle saporatam & medicatis frugibus offam.*

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